

BINI DICTIONARY

A
CONCISE DICTIONARY
OF THE BINI LANGUAGE OF
SOUTHERN NIGERIA

By
HANS MELZIAN, Ph.D. (Berlin)

*Formerly Lecturer in African Phonetics and
Linguistics at the School of Oriental
Studies, University of London*

LONDON
KEGAN PAUL, TRENCH, TRUBNER & CO., LTD.
BROADWAY HOUSE; 68-74 CARTER LANE, E.C.

1937

PRINTED IN GREAT BRITAIN

ACKNOWLEDGMENTS

The work entailed in the collection of material for this Dictionary was carried out under a scheme of research into African linguistics inaugurated when the Rockefeller Foundation made a benefaction to the School of Oriental Studies, University of London, in 1932. To the Rockefeller Foundation and to the Governing Body of the School I wish to tender my sincere thanks for the opportunity of carrying out this research work in the field and for the grant set aside for its publication. A grant for a second tour in Nigeria to continue work on the Bini language, given by the International Institute of African Languages and Cultures in the autumn of 1935, enabled me to revise the first proofs of the Dictionary with my main informant: I wish to express my thanks to the Institute for this valuable opportunity of verifying the work done in the first tour.

In Nigeria I received assistance in many directions, and although it is impossible to name all who helped me, I am glad to make grateful acknowledgement for this assistance here. Special thanks are due to the Government of Nigeria and to the Education Department in particular for accommodation and transport and for the general arrangements of my tours; and to the following people for particular services in connection with this Dictionary:

R. F. G. Adams, Esq., Education Department, for a copy of Mr Butcher's *Bini Dictionary* in the new script.

H. L. M. Butcher, Esq., The Secretariat, Southern Provinces, Nigeria, for the copy of his *Bini Dictionary* and permission to use it.

W. A. Fairbairn, Esq., Forestry Department (author of *Common Birds of West Africa*) for the Bini names of birds with their correct English equivalents and for some of the names of animals.

Dr W. Hunter, M.O. Benin City, who went through the Bini names of diseases and identified them.

Rev. W. J. Payne, C.M.S. Benin, who introduced me to my two informants Edegbe and Egharevba.

R. Macrae Simpson, Esq., M.B.E., for valuable suggestions about the social structure and political organisation of the State of Benin. He also allowed me to see a copy of his draft report on these subjects.

R. A. Sykes, Esq., Forestry Department, for the Bini and Latin names of trees (F.D. Lists).

My African informants are named and described in the Introduction (p. viii, ix) and I should like to express my thanks to them here.

For help in the preparation of the Dictionary, I wish to thank Professor Lloyd James, who has gone through the items and advised on general arrangement, Dr I. C. Ward and Miss B. Honikman who have read the proofs. Dr Ward's independent verification of some of my findings in the sound system of the language has been of inestimable value. My thanks are also due to Mr J. R. Firth who has had a stimulating influence on the tendency in this dictionary to stress the importance of cultural surroundings. Finally I wish to thank my wife who has undertaken a considerable amount of work in the preparation of the MS. and the printers who have carried out a difficult task with great skill.

H. J. MELZIAN.

August 1937.

INTRODUCTORY REMARKS

CLASSIFICATION, AREA, DIALECTS, NUMBER OF SPEAKERS

The Bini or Edo (**Edo** [·]) language, together with the Ishan (**Esã** [·]) dialect, which is not dealt with in this dictionary, forms the central group of the cluster of languages generally known under the same name and belonging to the Kwa group of Western Sudan languages. In the north of Bini-Ishan, the Kukuruku languages of the same family are spoken; in the south, the Sobo and Isoko languages, also belonging to the same group.

The area of the Bini or Edo language (which will in what follows always be understood as excluding Ishan) is almost identical with the Benin Division of the Benin Province in Southern Nigeria. Actually, not the whole of that division is inhabited by Bini people; some parts near the southern boundary (e.g. Jesse) having a Sobo, and some near the eastern boundary (**Igbãke**), an Ika-Ibo population. Besides these, there are interspersed Sobo, Jekri and Ijaw settlements, and a number of members of other tribes, such as Yoruba, Ibo, Hausa in Benin City, near the boundaries and at trading settlements. Whether there are Bini-speaking settlements worth mentioning outside the Division is not certain. There seem to be many Bini people at Akure (Ondo Province), and possibly there are Bini-speaking villages in the south of Ondo Province (Okitipupa Division).

The language is on the whole homogeneous, a fact which is due to the strong political centralisation of the people round the **Oba** at Benin City. The inhabitants of the village of **Ọza** near the eastern boundary of the Division, not far from **Igbãke**, speak a different dialect which is easily understood by other Bini speakers and is considered as Bini. These people are said to have come from **Ọzara**¹ on the other side of the present boundary (i.e. in the Agbor Division) within recent times, and to have adopted the Bini language. At **Eho** on the Bini-Ishan boundary, and in the regions behind the Ossiomo (called **Iyek-orhiōō**), the speech is said to have dialectal peculiarities.

The number of Bini speakers may amount to about 90–100,000, the population of the Division being 110,738 according to the Census of 1931, including the non-Bini population.

¹ The **Ọzara** people have a language of their own which the author has not been able to study. It is perhaps not identical with the above-mentioned Ika-Ibo.

PREVIOUS WORK ON THE LANGUAGE

The language group was studied by N. W. Thomas in 1909-10, and the results of this study were published in his *Report on the Edo speaking Peoples*, vol. 1, in 1911. The Bini language itself is represented by a collection of texts, some phonetic and grammatical notes, and a Bini-English vocabulary (quoted as N.W.Th.).

The manuscript of another Bini vocabulary which, as I was informed, had been compiled by the Roman Catholic Mission at Benin City, was unfortunately not available.

A third Bini dictionary (Bini-English and English-Bini) is the one compiled (issued in 1932 in typescript) by H. L. M. Butcher, M.A., who has for a long time been an administrative officer in the Benin Division. This last dictionary is in many respects a great advance on the other. It does not contain as many words as the one first mentioned, but those given appear in a more suitable form, for N. W. Thomas very often gave short, unseparated sentences as items in his dictionary. Butcher's dictionary gives separate words, e.g. verbs, instead of groups containing pronoun + verb + object. He was also able to use the orthography which, in the interval, had been decided upon by the Church Missionary Society for their publications, while Thomas was virtually facing an unwritten language. Another new and important feature of Butcher's dictionary is the tone-marking found in every heading.

INFORMANTS. SCOPE AND SOURCES OF THE INFORMATION COLLECTED

The word-material presented here is to a great extent based on the two dictionaries above mentioned. The bulk of it was collected with the help of Mr H. G. Amadasu of Benin City, mostly during the period from November 1933 to July 1934. To the contents of the dictionaries, other words were added as they occurred in texts,¹ sentences, proverbs, songs, etc. Words that cannot be readily understood without some knowledge of the cultural context in which they are used have been explained by means of short descriptions, and in other items notes have been added, indicating certain associations which those words would evoke in a Bini speaker but not in a European student of the language. Illustrative sentences have been incorporated wherever possible, but a collection of proverbs and sayings intended for the dictionary has been omitted in order not to increase its volume unduly.

Most of these notes and descriptions were also supplied by Mr Amadasu, but other information, especially concerning institutions at the **Ɛguae**,

¹ "A. Biogr." This abbreviation refers to a text containing a biography of the first informant; "Ɔxwahe Songs", to songs used in the cult of the god Ɔxwahe [. ʃ .], also obtained from the first informant; **Uke keve arhuaŋo**, to a text supplied by J. U. Egharevba.

as well as new items, was obtained from Mr J. U. Egharevba, the author of a short history of Benin in the vernacular,¹ and some items, from Mr J. E. Edegbe, translator and interpreter of the Church Missionary Society at Benin City. During my second stay in Nigeria, I worked through the first proofs of this Dictionary with Mr Amadasu and Mr S. Obayuwana.

Some words have been taken from publications of the Church Missionary Society, mainly from the Communion Service (quoted as Akugbe) and the Gospel of St Mark.

A certain number of important names have been included, and these as well as titles, praise-names, etc. have been written with a capital so as to stand out more clearly. Names composed of other words contained in the dictionary have not been entered under their respective headings but are given as separate items, e.g. *Iui_eze* (cf. *ovi* “child”).

The collection of words contained in this dictionary is by no means exhaustive. Gaps will be found especially among the following groups:

1. Nouns of action of the type *u + verbal stem + ã*, e.g. *ukãũ* [·. \.] “planting”, which apparently can be formed from every verb but do not seem always to be in use.

2. Composite nouns consisting of *prefix* (*ɔ-* denoting noun-agents, *i-* nouns of action, *u-* things, often tools, etc.) + *verbal stem + object*, with all syllables on low tones irrespective of their original tones, e.g. *ɔmaxe* [...] “potter”, from *ma* [·] and *axe* [·]; *itẽrhã* [...] “tree-felling”, from *tã* [·] and *erhã* [·]; *ugbĩname* [....] “umbrella”, from *gbĩna* [·] and *ame* [...]. They seem to be formed very freely though probably certain combinations are not in use.

3. Nouns derived from more than one verb, e.g. *iyayi* [··] “faith”, from *ya* [·] and *yi* [·].

All these formations have been entered as far as they have come to the author’s notice, and it is hoped that students of the language will find no difficulty in determining the meaning of new words of these types by tracing their constituent elements. The same method is advised in the case of verbal combinations which are not found in the dictionary.

Etymological references, indicated by *cf.*, are intended to elucidate the derivation and composition of words as well as the sources of loan-words. For the tones of loan-words the following works have been consulted—Ibo: Dr I. C. Ward, *Introduction to the Ibo Language*, and R. F. G. Adams, *A Modern Ibo Grammar*. Hausa: G. P. Bargery,

¹ *Ekherhe Vbe Ebe Itan Edo*, 2nd edition, C. M. S., Benin City, 1934, quoted as Egh. Hist. Also in English as *A Short History of Benin*, by J. U. Egharevba, 1936, Church Missionary Society Bookshop, Lagos.

Recently, a short Bini-Yoruba-English vocabulary has been published by the same author, but since I obtained a copy of it only when this dictionary was in the press, I have not included any words from it here.

Hausa-English Dictionary and English-Hausa Vocabulary. In the case of Yoruba and Jekri, the tones are based on notes made by the author in London and Nigeria. References to other dialects or languages of the same group are not included, since no comparative study of the group is intended here.

Word groups composed of *verb+object* in which the vowel of the verbal stem is elided or contracted have been sparingly introduced as separate items. (But none of the *verb+object*-groups the first element of which is *gbe* ɪ [ˈ], *ya* ɪ [ˈ], *zɛ* ɪ [ˈ].) In these as well, the sign *cf.* is used in order to indicate the heading under which the word-group is treated.

Words preceded by *v.* refer to synonyms, to expressions covered by the same general idea, or to generic terms covering the item to which the reference is attached.

Both kinds of references, those indicated by *cf.* and those marked *v.*, are usually found at the end of each item if they concern the item as a whole. Words that have appeared in the item already (i.e. in descriptions, etc.) are not repeated as references.

Furthermore, occasional reference is made to figures contained in Ling Roth, *Great Benin* (quoted as L.R.) and Read and Dalton, *Antiquities from the City of Benin* (quoted as R.D.).

NOTE ON BINI SOUNDS AND ORTHOGRAPHY

The orthography of the Bini words in this dictionary is not the one used in Bini publications at present, but follows the lines indicated in the *Memorandum on a Practical Orthography for African Languages* published by the International Institute of African Languages and Cultures.

The Bini language has seven vowels: *i*, *e*, *ɛ*, *a*, *ɔ*, *o*, *u*; *a* is a forward variety; *e* and *o* rather close. Instead of *ɛ* and *ɔ*, *ɛ̃* and *ɔ̃* are at present used in Bini books, in which, generally, the tradition of Yoruba writing is followed.

With the exception of *e* and *o*, the vowels also occur nasalised, as the result of assimilation with preceding nasals, and also as separate phonemes. When a nasalised vowel in the context is elided in front of an *e* or *o*, only a nasalised glide shows its previous existence, the middle and end of the *e* or *o* vowel remain unnasalised, at least in slow speech. (In quick speech, *e* and *o* are possibly nasalised throughout in such cases.) Nasalisation is marked with a *tilde* (˜) above the letter representing the vowel. In Bini books it is at present marked by an *n* following the vowel, as in Yoruba.

Nasalised vowels are, however, left unmarked when they follow the nasal consonants, i.e. *m*, *ũ*, *n*, *ɲ*, *ny*, *nw*, as their nasalisation is the result of assimilation.

The use of the nasalisation-mark has also been strictly limited in the case of nasalised vowels preceding *ũ*. Not every vowel preceding *ũ* is nasalised: in the following cases they have little or no nasalisation—(1) in nominal prefixes, such as *u-ũɛ* [·.↘] “salt”, *ɔ-ũa* [·.↘] “man”; (2) conjunctive pronouns, e.g. *i-ũɛ* [·.↗] “I have”; (3) originally un-nasalised verbal stems in nouns of action of the type *prefix u + stem + ũɛ*, e.g. *ukɔũɛ* [·.↘.] “act of planting”. In all other cases, vowels preceding *ũ* within the same word are nasalised. As *ũ* is rather frequent in the nominal and verbal suffix *-ũɛ* (assimilated *-ũa*, *-ũi*, *-ũɔ*, *-ũu*), the omission of the *tilde* (*~*) goes a long way towards simplifying the appearance of the written word, and it should not be difficult to remember in which words the vowel is nasalised if the above rule is kept in mind.

It is, however, necessary to mark nasalisation in originally nasalised vowels of verbal stems occurring in nouns of action of the type *prefix u + stem + ũɛ*, e.g. *ukũũɛ* [·.↘.] “foolishness”. (This word is derived from *kũ* [·] “to be foolish”, while the above-mentioned *ukɔũɛ* is derived from *kɔ* [·] “to plant”.)

The following diphthongs occur in Bini: *ia*, *ie*, *iɛ*, *io*, *io*, *ua*, *ue*, *uɛ*, *uo*, *uɔ*, *ae*, *ɔe*, *oi*, and the nasalised ones *iã*, *iẽ*, *iõ*, *uã*, *uẽ*, *uõ*, *aẽ*, *ɔẽ*, *oĩ*.

The triphthongs in Bini are *iae*, *ice*, *ioi*, *uae*, *uee*, *uee*, *uoi*; and the nasalised ones *iaẽ*, *ioẽ*, *uaẽ*, *uoẽ*. Here, also, nasalisation is not marked after nasals.

Initial *i* and *u* are often semi-vowels, especially in other than very slow speech; final *e*, *ẽ*, *i* are usually very short; in triphthongs the middle part is usually the most prominent.

CONSONANTS

The plosives *p*, *t*, *k* (slightly aspirated) and *b*, *d*, *g* need no comment, nor do the labio-dental fricatives *f* and *v*.

ɸ is a voiced bilabial fricative (written *vb* in literature already published).

ũ is a nasalised bilabial fricative. It is a separate nasal phoneme, distinct from *ɸ* and *m* (*mw* in literature already published).

s and *z* are sometimes heard palatalised, e.g. in the speech of J. U. Egharevba. *s* and *z* are substituted for Yoruba *ʃ* and *j*, and English *ch*, *sh* and *j* in loan-words. There is evidence, however, that the more advanced section of the community do pronounce English *ch* and *j* in modern importations. The affricates *j* (*dy*) and *dʒ* occur, however, in onomatopœic words.

There are two *l*-phonemes, one being the English “clear” *l*, and the other a flapped variety, *ɾ*, which is a sound intermediate between *r* and *l*; this has not been distinguished from *r* in existing publications, though some Bini speakers are conscious of this inadequacy.

There is also a flapped nasalised l (or flapped n), written *ṛ* here. It is written *r + nasalised vowel* (i.e. *r + vowel + n* in existing orthography).

r is trilled between vowels; fricative at the beginning of a word.

rh is a voiceless fricative or voiceless trilled *r*.

n is post-alveolar.

ny palatal, *ñ* seems to occur as a variant.

nw a velar nasal with lip-rounding, *ṽ* seems to occur as a variant; the velar nasal *ŋ* is found in onomatopœic words only.

ny has been written *y + vowel + n*, and *nw*, *w + vowel + n*, following Yoruba tradition. More recently, *ny* and *nw* have been adopted, but without omission of the final *n*.

x and *ɣ* are respectively the voiceless and the voiced velar fricatives. In publications they have been written *kh* and *gh*.

kp and *gb* are labio-velars, i.e. sounds requiring a double closure—that of the lips and of the back of the tongue against the soft palate, with a simultaneous release of these stops. Dr I. C. Ward, who examined the pronunciation of a Bini (J. E. Edegbe), and the author were of the opinion that these sounds gave no impression of being implosive, but had no experimental means of verifying this point.

w is a semi-vowel.

y is a voiced palatal fricative.

(Palatal and velar semi-vowels are often used in diphthongs and triphthongs, see above.)

h needs no comment.

LENGTH, STRESS AND TONES

Length is very rarely indicated in this dictionary; it is marked only in the case of vowels, where it is shown by doubling the vowel symbol. There are many pairs of verbs differentiated by a combination of vowel-length and intonation, one type having a shorter vowel and a high tone in the imperfect form, the other, a longer vowel and a rising tone, e.g. *ma* [ˈ] “to fit”, *ma* [ˌ] “to be good”. In these cases the difference in length has not been indicated wherever the distinction is made clear by the tone marks. In an orthography for Bini speakers in which tone-marks are not used, it may be advisable to mark the difference in length instead.

Stress has not been indicated (but *v.* below).

TONES AND TONE MARKING

The following tones are found in Bini: high, low, mid, rising and falling, rising-falling and falling-rising. The system adopted here for marking the intonation of Bini words and sentences, which has been used by Dr I. C. Ward in her study of intonation, makes use of five

levels, shown by dots in a descending scale: [˙] high tone, [˘], [˙˘], [˘˘] 1st, 2nd and 3rd mid tones, [˘˘˘] low tone.

1. *High Tone*. An essential high tone is not always on the highest possible level in connected speech. When it occurs after a low tone, it is usually lower than a previous high tone in the same sentence. This may be shown graphically thus [˙˘˙]. After another low tone, a further lowering takes place [˙˘˘˙], and so on. These lowered variants of the "high" tone are not indicated in this book as they are brought about by assimilation to the preceding low tone, and therefore have no semantic or grammatical function of their own which would make it essential to distinguish them from other high tones. They will accordingly be represented thus [˙˘˘˘].

2. *Low Tone*. A low tone is frequently raised before a high tone and between high tones. This may be shown graphically thus: [˘˙], and combined with the phenomenon of the "lowered" high tone explained in the previous paragraph, thus: [˙˘˘˙]. Such variants are also the result of assimilation and will therefore not be shown here.

The simplification of tone marking brought about in this way leaves the signs for the mid tones free to mark only those tonal phenomena that have definite grammatical or syntactic functions.

In a final position, and in very slow speech also in the middle of a sentence, the low tone is generally not level but falling. The fall starts below the level of the preceding tone, i.e. after a high tone, it starts at a mid-level; after a mid tone, at a lower mid tone. There are, however, certain cases in which the low tone is level, and occasionally the only distinction between two grammatical forms is made by the occurrence of either the falling or the level variant of a low tone. The rules for the appearance of these variants could, however, clearly be ascertained with one informant only (S. Obayuwana), and at a time when a general notation of the phenomenon in this book was no longer possible (but *v.* the notes under the headings *sikã* [˙˘], *xa i* [˘˙] and *ze i* [˙˘]). It seems to be most frequent in the case of second or third members of verbal combinations occurring after a high tone: then, the falling low tone is used in the ipf. and the level variant in the pf. The author intends to deal with this question more fully in a grammar of this language which he hopes to publish at some later period.

3. *Mid Tones*. Three levels of mid tones occur: [˙˘˙]; the 1st following on a high tone, the 2nd following on the 1st mid, and the 3rd on the 2nd mid tone. High tones following any of these mid tones are assimilated to them. The interval between high and mid and between two mid tones is not sufficiently wide to produce the impression of a high-low interval: it may vary between one and three tones. In a very few cases it has been necessary to mark mid tone after a low tone.

4. *Falling Tone* [↘]. This tone constitutes a glide from high to low made within a single syllable: compare the English word “house” spoken without any context.

The mid-falls [↘], [↘], [↘], indicate the same fall starting from the 1st, 2nd or 3rd mid tone. The difference between these mid-falls and the falling variant of the low tone is probably one of stress. The mid-falls, corresponding to certain semantic or grammatical functions, are marked in this book, while the falling variant of the low tone is not (*v. above*). Both high-low and mid-low falls are often very elusive and often can only with difficulty be distinguished from high or mid tones.

5. *Rising Tone* [↗]. This tone usually rises from low to mid only (*v. above*, the “lowered” variant of the high tone). In the perfect form of verbs with a rising tone the author is not certain whether the low start of the rise does not disappear entirely if an object or a verb follows; some speakers seem to use a high tone only; in H. G. Amadasu’s speech, however, there seemed to be a rise, the lower part of which was very short: e.g. **ɔxa-re** “he said” [··] or [·↗·]. A rise from mid to high occurs in the last syllables of one type of questions and has been marked in a few cases.

Rising-falling tones have been marked by [↗↘], falling-rising tones by [↘↗].

ELISION AND CONTRACTION

Elision of vowels has been marked by a hyphen, e.g. **kp-akpata** [↗··] (from **kpe** [↗] “to play” and **akpata** [··] “harp”), and in difficult cases, especially in monosyllables, the full form has been given in brackets at the end of the example. Contraction of two vowels of the same quality has been marked in the same way, only one vowel being written. Nasalisation carried forward as a result of elision or contraction is shown by a *tilde* (~), even when the vowel thus marked follows a nasal. Where the group (*verb + noun object*) is not given as a contracted or uncontracted whole with one tonal bracket, but each component separately, another object is usually found between the two components, e.g. **mu** [·] **ixɔ** [··] “to let blood”, **ɔmu ũ-ĩxɔ n-owɛ** [···↘] “he let my blood this morning”. The sign $_$ under the line has been used freely in order to show that the final vowel of a word and the initial vowel of the next one may form one syllable. In such cases, as well as in those elisions in which a vowel is left on both sides of the hyphen, each vowel has its separate tone-mark in order to facilitate grammatical analysis, e.g. in **ebi_ɛba** [···] instead of [··], or **hɔ_ukpɔ̃** [··] instead of [↗·]. Only one sign, however, has been written in words formed out of two separate elements, e.g. **isiame** [···] (**si** [·] + **ame** [··]).

The vowels given in brackets may, or may not be heard; they have

been given tone-marks of their own in noun-headings, but not in grammatical elements like (e)t-, (e)v-, etc., nor in sentences.

The sign ˆ has occasionally been used where a word had to be broken up at the end of a line, for purely technical reasons.

ORDER AND FORM OF ITEMS

The letters follow one another in the following order: a, b, d, e, ε, f, g, gb, ɣ, h, i, k, kp, l, m, n, nw, ny, o, ɔ, p, r, rh, ʃ, ʒ, s, t, u, v, ũ, w, x, y, z.

In the case of words differing in tone only, the items with high tones are placed first, then those containing both high and low (or mid) tones, then the words with low tones only, and last those with rises or falls.

Unnasalised vowels have no precedence over nasalised ones, except where the tones are the same.

Nouns beginning with e-, i.e. an e- prefix which occurs mostly in a context and is often not pronounced when isolated, are found under the vowel e, but grammatical elements like (e)n-, (e)t-, etc. are entered under the appropriate consonant.

Entirely different items with the same phonetic and tonal form are differentiated by means of numbers. Different meanings that may be explained as semantic developments of one word are marked with bracketed numbers within the same item. Different meanings brought about by the addition of a noun, for example, in the genitive or object-relationship are usually not numbered.

In the case of verbs, the verbal combinations are given before the verb-noun combinations. In the verb-noun combinations the two elements have been joined where they are followed by an object, or if there is no further object, e.g. in gb-ɔvo [ˈ] to be jealous, ɔgb-ɔvo ũε [...ˈ] she is jealous of me, but the two elements have been kept separate when an object is put between them, e.g. in gbe [ˈ] ɔvo [ˈ] to make somebody jealous, ɔgbe ũ-ɔvo [...ˈ] it makes me jealous. The tones of the imperfect forms have been used in the headings and sub-headings, but in the case of verbal combinations, each verb has been given its independent tone, irrespective of tonal interrelations in actual speech. In sentences and other illustrative material, however, the author has tried to reproduce the actual intonation of his informant (nearly always H. G. Amadasu).

Inverted commas have been used for the following purposes:

(1) In single words or short expressions occurring in the English equivalent after the heading, they denote that the word or expression in question is "coastal English", i.e. either Pidgin-English or a peculiar usage of English in the speech of the informant.

(2) In the translations of sentences, idioms, and explanatory notes, inverted commas denote either a literal translation which is not good English (and which may be followed by a free translation), or a quotation.

ABBREVIATIONS

A.	Amadasu	iter.	iterative form
Egh.	Egharevba (E yareva)	Yor.	Yoruba
Ed.	Edegbe (E dεgbe)	Port.	Portuguese
ipf.	imperfect	<i>cf.</i>	etymological reference
pf.	perfect	<i>v.</i>	semantic reference

LIST OF ADDENDA

ago [·] temporary settlement, e.g. for farming purposes, "camp"; cf. Yor. ago [·↗].

ayē [·] mat for carrying things; v. eko [·], oko i [·].

akowe [·] clerk; cf. Yor. akowe [·↗]; v. ɔgbēbe [...].

Akpɔlɔkpɔlɔ [...↘] one of the ɔba's titles; cf. kpɔlɔ [·] (?).

Ama [·] one of the gods at the ɛguae; v. ugie [...].

amahekpɔl-ikpoleyɔ [····↘] "the rubbish has not yet been swept (away)": early morning.

asɛɛ [·] a very small bird.

bi [·] gɔ [↗] to be bent; cf. gɔ [·].

de ɔ [↗] imperfect form of re [·] "to come".

d-ehiaɣa [·] to become naught.

ebuluku [...↘] loin-cloth.

Edɔhē [·] a chief belonging to the Uzama [·].

egbala [·] name of part of the ceremony called isiokuo [...↘].

eyae [·] act of dividing; cf. ɣae [↗].

Ehɔlɔ N-eɾe [·↘·] a chief belonging to the Uzama [·].

ekabita [·↗] carpenter; cf. Engl.; v. onwina [·].

elukuluku [·] a disease of chickens; v. ugbadiye [····].

erhiɔ [·] eagerness; cf. orhiɔ [·]; v. ũɛ [↗].

Esā [·] the Ishan country.

ewaise [...]; cf. ɔwaise [····].

exaxa [...↘] sign; v. gbe i [·].

ezin [·↘] (also ezī) gin; cf. ugbizin [····].

Ek-ɔha [·↘] a Bini village on the ɔha [·] River.

ekpeti [·] box; cf. Yor. akpoti [·↗].

erhue [·] an antelope; v. ɛɾu [··].

fuē [·] to smear; v. ɔyara [··].

gie(ɛ)ɾɛ [·] occurs in ne gie(ɛ)ɾɛ [·] the small one.

gɔgɔgɔ [····] bulging out, of a swelling; v. uhueŭɛ [·↘].

ɣɛxueŭɛ [·] "don't touch me": trigger, of a trap; v. uŕā [·].

Igabaɾi [···] Hausa man, -men; cf. Yor. Gambari [·↗].

igele [···] (also a-) shot; cf. isagele [····]; v. uke [·].

iyele [·]; cf. ɛyele [·].

ikpāɾo [·↘] eye-balls.

ikpata ɔ [·] sticks used in the masquerade-dances of ɔvia [·]; v. ukeke [·].

ikpokpā [···] row of people, performing an ugie [·].

inema [···] act of tying yam-branches to poles; cf. na 3 [·], ema ɔ [·].

iŕɔ [·] name of ugies devoted to the ɔba's ancestors; cf. ɔŕɔ [·] (?).

kɔkɔ [·] to be big; v. ivie [·].

kuɛ [↗] to set fire (to something); v. ovi [·].

kpokpo [·] to trouble, to worry; cf. ukpokpo [····].

kpɔŭɛ [·] to thank; cf. ekpɔŭɛ [·↘].

n-abe [↘.] combined, used of positions in the ogwega [↘.]-oracle.

odayi [..'] young man functioning as representative of the senior of his egbee [↘].

ogĩ [.] a certain monkey; *v.* eme [↘].

Oguola [↗'] name of the Oba who built the wall and ditch of Benin City.

Oguōna [↘.] name of a river, also known as "Ogwena".

ogwe [..] a fallen tree.

ogbigbi [.] rumour; *cf.* gbigbi [↘].

ogbigbo [.] a certain plant (tree?).

oɣɔɣɔ [....] joy, gladness; *cf.* ɣɔɣɔ [↘].

Oriole [..'] a god connected with the art of divination.

osaikpe [↗↗] a bird, also called muegbadoo [↗↗].

ovã [.] praise-name.

ozã [..] slander; *cf.* zã [↗].

ɔfo [.] end; in ne(i)ũɔfo [↘] "without end, eternal", usually ufoũe [↘]; *cf.* fo [↘].

Ogba [.] name of a village and river near Benin City.

Ọlọtō [..'] a chief belonging to the Uzama [..].

oriaemila [....] cow herd; *cf.* ria [↗], emila [↘].

Oza [.] name of a Bini village not far from the Ika-Ibo area; the inhabitants speak a particular dialect of Bini; *v.* ukpo [↘].

r-iwe [↘] to shed leaves, of deciduous trees.

ro 3 [↗]; *cf.* rhie [↗].

rhua [↗] to wash with charms (things only); *v.* gua 2 [↗], kpe [↘].

rhua [↘] to boast.

saũe [↘] to splash (kui [↗] on...).

si [↘] kuẽ [↗] to cower; *v.* ki [↗].

sĩsĩũusĩ [..'] some time ago; *cf.* usĩ [↘], naũusĩ [↘].

su [↘] to lead, to accompany; *cf.* isu [↘].

s-usa [↘] to perform usa [↘], the secret ceremonies of the cult of Oṣwahe [↗].

Udo [↘] a Bini village of historical importance; said to have been the residence of Aruãṣa [↘].

ugbe hia [↘] always, same as ugbugbe hia [↘].

ugbĩname [....] umbrella; *cf.* gbĩna 2 [↘], ame [..].

ugboyodo [....] valley.

uhioũe [↘] pride; *cf.* hio [↘].

ukeṣu [↘] yam-pole.

ukpogieva [↘] second; also: ukpogieha, ukpogiene, etc., with the same tones; *cf.* ɔzukpogieva [....].

uma n-agwe [↘] badges in the form of a cross, worn at agwe [..]-time; *v.* also isixwiã [....].

unwihĩũe [↘] smell (pleasant); *cf.* nwihĩ [↘].

usi [↘] (or [↘]?) fame; *v.* otiti [↘].

uta [↘] an object used in the ogwega [↘]-divination, possibly a boar's tooth; also called uk-iha [↘] "messenger (uko [↘]) of oracle".

wua [↗] to be taboo; *cf.* awua [..].

xue [↗]; *v.* mu 1 [↘].

yaya [↘] to disrespect; *cf.* eyaya [↘].

BINI DICTIONARY

- a [ˈ] a short variant of the verb **r̥ua** [ˈ]; also **ã** [ˈ], from **r̥uã** [ˈ].
a [.] an indefinite personal pronoun: "one"; it can often be translated by the passive: **abi-ɔe** [ˈʃ] he was born.
a [ʃ], [ˈ] a short variant of the possessive pronoun of the 2nd pers. sg. **rue** [ʃ].
aba [ˈ] seeds hung up on a stick that is used in **ewawa** [...] divination and when feeding witches; gives knowledge of the secrets of witchcraft.
aba [ˈ] an old word for the anklet worn by the **emada** [...]; now called **εṛɔũɔ** [ˈ...]; its noise was given as **dyeyen dyeyen** [ˈˈˈˈ].
abã [ˈ] (1) originally: native handcuff; prisoners were fastened by means of **abã** to large blocks of wood. (2) nowadays: a witch-doctor's implement, used to press a medicine against the ground while a prayer is said which ends: **obo n-or-abã εru_eĩ** [...ʃ..↘] "a hand that is in **abã** cannot do anything". This constitutes a protective spell.
ababe [ˈ] witchcraft, as a practice, used for purposes of defence or revenge, or out of jealousy or envy; **abab-ɔũa na w-egbe gbe** [ˈ↘ʃˈˈˈ] "the witchcraft of this man is very strong".
abalɔ [ˈ] rum; alcohol; v. **anyo** [ˈ].
- abaũute** [...ˈ] triangular undercloth; spec. denoting women's cloth, but also of general use; cf. Yor. **ibante** [...ʃ].
abe [ˈ] state of being guilty in a lawsuit; **ɔde y-abe** [ˈˈ] "he fell into guilt": he has been found guilty at last (seems to imply "wrongfully"); v. **re** [ˈ].
abε [ˈ] razor; cf. Yor. **abε** [ˈˈ].
abεkpē [...] a knife used to kill animals.
abiba [ˈ] edge of mud-couch; **ɔtota y-abiba** [ˈʃˈ] he sat on the edge of the couch; cf. **iba** [ˈ].
Abigēgē [ˈˈ] a praise-name of the war-chief **Edogũ** [ˈˈ]; also **Ebi n-uroyo** [ˈˈˈ].
abo [ˈ] (1) branch, in **ab-erhã** [ˈˈ] branch (of tree). (2) rank, social position, in **ab-ɔkpa ɔye** [ˈˈˈ] he is equal in rank (to somebody else); **ab-ɔkpa iřã ye** [ˈˈˈˈ] they are of the same rank. (3) straightforward dealing, unaided by hidden support; "ordinary hand", in **abokã** [ˈˈ]; **n-uřu na iyir-abokã** [ˈˈˈˈ] what you are doing now is not "straightforward", i.e. you are acting under the influence of alcohol, or with the help of charms or witchcraft, or of some other hidden support; **ɔru(ε) abokã** [ˈˈˈ] he did it unaided by money, or free from any magic support.

abokpo 1 [ˈˌ] (1) “woof” made of wood, used in weaving; strikes the threads down in order to fasten them. (2) a stick held by women at a burial or second burial, representing a matchet; it is supposed to keep evil spirits away from the deceased’s children.

abokpo 2 [ˈˌ] a tree, *Diospyros crassiflora*, used in building houses and also (by the Jekri and Ijo people) for paddles (abokpo 1 is not made from it).

abutete [ˈˌˌ] (high) edge of a road; v. **azē** [ˈˌ].

ada [ˈˌ] state-sword, worn by the Oba, some big chiefs, and the priests of Osa [ˈˌ] and Oṣwahe [ˈˌˌ]; cf. Yor. **ada** [ˈˌˌ].

adā [ˈˌ] family-representatives at a burial.

ada [ˈˌ] junction; crossroads.

Adabi [ˈˌˌ] a deity supposed to stand on the boundary between the world and **εṣiūi** [ˈˌ], on **Ad-agb-ād-εṣiūi** [ˈˌˌˌ]: there the dead people rest awhile. An **Adabi** is also made and worshipped by the priestesses of **Olokū** [ˈˌˌ]; cf. **ada** [ˈˌ].

adekē [ˈˌ] female of **osele** [ˈˌ] (?); it carries many eggs; looks like the male **ogoro** [ˈˌ], but has shining stripes; cf. **ekē** [ˈˌˌ].

adesē [ˈˌ] (1) middle; **ades-ot-oye** [ˈˌˌˌ] it is in the middle (of it); **ades-uhuūu** [ˈˌˌˌ] crown of head. (2) **adesē n-eva** [ˈˌˌˌ] “the middle of two”: between; **yeḷ-adesē n-ev-iṣā** (la [ˈˌ]) [ˈˌˌˌˌ] don’t pass between them! (3) **adesē n-eva**: “in two”; **fiā_ē l-adesē n-eva** [ˈˌˌˌˌˌ] cut it in two!

adē [ˈˌ] a pointed stick for picking fruit off trees.

ade [ˈˌ] buyer; cf. **de** [ˈˌ].

adē [ˈˌˌ] placenta.

adiye [ˈˌ] fowl; a Yoruba word more used than **oxoxo** [ˈˌ] at present; cf. Yor. **adie** [ˈˌˌ].

adowe [ˈˌˌ] a man who walks on tip-toe on account of sore feet.

Adolo [ˈˌ] name of an Oba, father of Oba **Ovōṣaṣe** [ˈˌˌˌ]; his altar is shown on L.R. fig. 84.

adolobie [ˈˌˌ] rebirth, being born again (Akugbe); cf. **dolo** [ˈˌ], **bie** [ˈˌ].

adoloko [ˈˌˌ] sword; sabre; cf. Jekri **udoloko** [ˈˌˌˌ].

afiā [ˈˌ] (1) chisel; **yeḡi-afiā fiā ũ-obo** [ˈˌˌˌˌ] don’t let the chisel cut my hand! (2) an insect affecting the yam-creepers; cf. **fiā** [ˈˌ].

afiāḡbe [ˈˌˌ] (Christian) blessing (Akugbe); cf. **fiā** [ˈˌ].

afiala [ˈˌˌ] flag.

afiāma [ˈˌˌ] pulse; **afiāma fiā ũe teitei** [ˈˌˌˌˌˌ] my heart is beating (with fear); cf. **fiā** [ˈˌ].

afiānoūa [ˈˌˌˌ] imitation coral beads; original meaning is “one does not cut for somebody”, but the reason for this name is not clear.

afierhā [ˈˌˌˌ] “wood-cutting”: headache.

aforho [ˈˌ] a game in which something, preferably something edible, is thrown on the ground, whereupon everybody tries to seize as much of it as he can.

afō [ˈˌ] a purification medicine and soup said to be composed of 43 different herbs; cf. **fō** [ˈˌˌ]; v. **ebe** [ˈˌ].

aga [ˈˌ] a chair (with rest); **ag-ikā** [ˈˌˌ] cane-chair; cf. Yor. **aga** [ˈˌˌ].

agã [...] barren woman; cf. Yor.
agã [...].

agadaga [...] a bandy-legged
person.

agalezi [...] young lizard (idio-
matic).

agañisoso [...] whitlow; said to
be brought about by issue [·\].

agiẽ [·] corrosive acid; an old
medicine to cure leprosy; a
curse: agĩ-õgiẽ řuẽ mudia
[··]↗↘ may acid burn you
standing! (i.e. alive; used by big
chiefs); cf. giẽ [↗].

agiẽyẽ [·] small change; oko,
agiẽyẽ gu-ẽ řa, imami-en-õfi-
dola na me [·······↗·]
“friend, have you any small
change, there is (I have) nobody
who (can) change (fiã [·]) a
florin for me”.

agobo [·] left hand, left side,
mostly used with the latter
meaning.

agukisiñiogie [····] “the star
claiming rule from (with) the
moon”: a very bright star, pro-
bably the morning or evening
star; cf. gu [·], uki [...], siñi
[·], ogie [...].

agwẽ [...] a fast kept at the
Eguae [...] and by some big
chiefs outside it: the participants
must not eat new yam for seven
days; on the seventh day nobody
is allowed to see the Òba, and
gun-firing as well as drumming
is forbidden. After the seventh
day the new yam feast is held.
Before the fast begins, each of
the participants (apparently men
only) has to obtain a badge in
cross-form (uma n-agwẽ [···])
from the priest of Osa [...]; this
is worn round the neck, but
“big” chiefs tie it to the edge of

their waist-cloth by means of
small strings of fine coral-beads.
At the actual feast, the new yam
must not be touched nor must
the pots and plates used at the
feast be used for other purposes.
The fast is said to have been
instituted by the Òba Esgie
[··]. Three months later there
is another fast called agwẽ
õyẽyẽ [···]; cf. awẽ [...].

agba [·] a tree, *Gossweileroden-
dron balsamiferum*; used in
building doors.

agbã [·] a long wooden tray with
cane sides, for carrying loads;
used by men only.

agba 1 [...] plain space at village-
entrance (uỹe [·]), behind the
outer gate; on it stands the
egbõ [·]-fence; it is also called
agba_uỹe [··] and possibly in
other cases agbagba [··]; cf.
agba 2 [...] (?), gbaa [...].

agba 2 [...] stool, used by the Òba
and chiefs; a small square,
carved seat, like a table, with
four legs, without a backrest;
mu_agba gi-ogie n-õya tota
[·····↗] bring a stool for the
ruler to sit on! cf. agba 1 [...] (?).

agbada [...] a kind of knife with
two-edged blade.

agbadi [...] bridge.

agbae [...] layer, in building a
well, each one of a man's
height.

agbaguda [···] (1) women's cheek
marks. (2) a knife used for
cleaning cooked yam, etc.

Agbaye [·] a title used in ad-
dressing the Òba.

agbaka [·] crocodile; agbaka
yamu_eñi, efã [·····↘↗↘] if a
crocodile catches something, it
does not give it up.

agbakpā [ˈ.ˈ] bald man; a nickname: agbakpā n-iloṛo [ˈ.ˈ.ˈ] a bald man who has a shining head.

agbaũɛ [ˈ.ˈ.ˈ] chin, lower jaw; agbaũ-ṽṽṽ ye gṽgṽṽgṽ (or gṽṽṽṽ [ˈ.ˈ]) [ˈ.ˈ.ˈ.ˈ.ˈ] his chin is pointed; cf. Yor. agbṽ [ˈ.ˈ].

agbe [ˈ.ˈ] water-bottle, of European make, as worn by soldiers.

agbegĩnoto [ˈ.ˈ.ˈ] vulva (idiomatic, indecent); cf. gbe gĩnoto [ˈ.ˈ.ˈ].

agbekāmezi [ˈ.ˈ.ˈ] elderly people (with plural meaning); people from ca. 60 years (Egh. Hist.; Egh. says ɔ- or e-gbakāmezi, the e- stressing the plurality). exaẽũɛ n-ɔgbekāmezi hia v-ẽva (vṽ [ˈ.ˈ]) [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] elderly chiefs were there in full strength. (Here the word is used as a verb gb-ekāmezi.) Probably of Yoruba origin; cf. Yor. meji [ˈ.ˈ].

agberhie [ˈ.ˈ] shooting contest, like ɛte [ˈ.ˈ]; in agberhie, an arrow is lost to the opponent every time one misses the mark.

agbeva [ˈ.ˈ.ˈ] double; cf. gba [ˈ.ˈ], eva [ˈ.ˈ]; v. osisi [ˈ.ˈ.ˈ].

agbẽ [ˈ.ˈ] (1) ripples on housewalls; only chiefs are allowed to have them. (2) a pattern. (3) a kind of chisel for carving patterns in coco-nuts or planks; it has a narrower blade than aya [ˈ.ˈ].

agbɛtɛ [ˈ.ˈ] a man suffering from a sore; cf. gbe [ˈ.ˈ], ɛtɛ [ˈ.ˈ].

agbo [ˈ.ˈ] a Yoruba herb-tea, used as purgative medicine; cf. Yor. agbo [ˈ.ˈ].

agbo [ˈ.ˈ] ram; agbo n-iyɔɔ [ˈ.ˈ.ˈ.ˈ] "bearded ram", a praise-name for the ram; cf. Yor. agbo [ˈ.ˈ].

agbori [ˈ.ˈ] razor; a little bigger than abɛ [ˈ.ˈ]; cf. Yor. agbori [ˈ.ˈ], [ˈ.ˈ.ˈ].

agbṽ [ˈ.ˈ] (1) in: agb-ẽvo [ˈ.ˈ.ˈ] district (an old word); ilu agb-ẽvo wɛ gbaṛo ɣe? [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] how many districts are you looking after? (2) world, esp. in contrast to ɛṽiṽi [ˈ.ˈ]; ɛ-agbṽ na [ˈ.ˈ.ˈ] not in this world! (for something that certainly will not happen).

agbuxoxo [ˈ.ˈ.ˈ] hornet; a curse: agbuxoxo ɔṛagb-uɛ [ˈ.ˈ.ˈ.ˈ] may a hornet sting you!

aya [ˈ.ˈ] a native chisel fixed on a hooked stick, used by woodcarvers.

ayā n-okpe [ˈ.ˈ] a tree, *Mimusops djave*; cf. okpe [ˈ.ˈ] (?).

ayako [ˈ.ˈ] a tree, *Xylopia villosa*; its hard wood is used for cross-planks in ceiling; ayako ɛzɛ [ˈ.ˈ.ˈ] *Isolona campanulata*, not known to be a separate kind by the informant.

Ayehi [ˈ.ˈ] a title used in addressing the ɔba.

ayik-ɔdiṽ [ˈ.ˈ] elders' extra share of a payment made to the village, or of a killed animal.

ayṽṽ [ˈ.ˈ.ˈ] shadow.

aha [ˈ.ˈ] a worm, possibly a leech.

ahaũanakpa [ˈ.ˈ.ˈ] "conception by foetus", i.e. without cause: inflammation of breasts; cf. haũa [ˈ.ˈ], akpa [ˈ.ˈ].

ahẽ [ˈ.ˈ] sieve; cf. Yor. asɛ [ˈ.ˈ].

ahɛ [ˈ.ˈ] a disease: either convulsions, or dysentery, or else gonorrhoea (or other affections of the penis); used with the verb ɽu [ˈ.ˈ].

ahɛ [ˈ.ˈ] chrysops-fly.

ahɛkpĩ [ˈ.ˈ.ˈ] another name for ataikpĩ [ˈ.ˈ.ˈ]; v. ɛnyɛ [ˈ.ˈ].

ahia [˙] scraper; *cf.* hia [ˊ].

ahĩãũε [˙ˋˋ] bird; ahĩãũε n-ukioya [˙ˋˋˋˋ] (or n-utioya [˙ˋˋˋ]) a red bird the cry of which is said to be prophetic; if it cries oya o, oya o [˙ˋˋˋˋ], danger or disaster is ahead, if oliguegue, oliguegue [˙ˋˋˋˋˋˋˋˋ], one's errand will be lucky. If it cries persistently oya o in front of a man, he will return rather than continue his way. It is believed to be a messenger of the god Ɖxwahε [˙ˋˋ] to his worshippers. ahĩãũ-ɔɔ [˙ˋˋˋˋ] small brass figure of the above carried by chiefs when dancing at ugi-ɔɔ [˙ˋˋˋ] (*v.* ugie [˙ˋˋ]) and continuously beaten on the beak; this is done in commemoration of an occurrence during the reign of the Ɖba Esigie [˙ˋˋ]: when he went to war with his brother Aruãřã [˙ˋˋˋˋ], the ahĩãũε n-ukioya cried oya o on the road, but the Ɖba killed the bird and did not give heed to its cry. After his victorious return he instituted the custom of the ahĩãũ-ɔɔ. ahĩãũ-osa [˙ˋˋˋˋ] "bird of Osa", the African Pied Wagtail (and perhaps the Blue-headed Wagtail). Appears during the dry season only.

ahiewœ [˙ˋˋˋ] a fly; its larva (?) is called ewœ [˙ˋˋˋˋ]; *cf.* hio [ˊ].

ahio [˙] urine; ahio-ře ba v-ɔũa n-eũiraɔ ru [˙ˋˋˋˋˋˋˋˋˋˋˋˋ] his urine is dark like (that of) a man who has blackwater fever; *cf.* hio [ˊ].

aho [˙] a hoe for collecting mud, broader than εgwe [˙]; *cf.* Engl. hoe.

ahobekũ [˙ˋˋˋˋ] want of something; *cf.* ho [ˊ].

ahoeũ-ɔũa [˙ˋˋˋˋˋˋ] love, kindness (Akugbe); *cf.* ho [ˊ], εũε [˙ˋˋˋ], ɔũa [˙ˋˋˋˋ].

ahua [˙ˋˋˋ] hawk.

ahũve [˙ˋˋˋˋ] general pains in bones and joints (e.g. due to yaws); *cf.* uve [˙ˋˋˋ].

aibãnuafɔ [˙ˋˋˋˋˋˋˋˋˋˋ] "one is not fully undressed": undervest. (Perhaps -fo [ˊˋˋˋ].)

aikiũi [˙ˋˋˋˋˋˋ] "one cannot strike": a group of charms protecting against assaults, worn mainly when travelling, or when a fight is ahead; *cf.* kiũi [˙ˋˋˋˋ].

aireba [˙ˋˋˋˋ] "one does not eat in addition to it": any acute poison.

akã [˙ˋˋˋˋ] pain in the side, probably due to pneumonia or pleurisy.

aka [˙] grass-snake; said to have a crest on both sides of the head; they are rather long, and spit; their bite is said to be not very harmful; there are the following varieties: aka n-ebebe (ebe [˙ˋˋˋˋ]) [˙ˋˋˋˋˋˋ] green grass-snake; aka n-ebiebi [˙ˋˋˋˋˋˋ] dark grass-snake; aka n-euiœvi (œvi [˙ˋˋˋˋ]) [˙ˋˋˋˋˋˋ] yellow grass-snake; aka n-ugbeme (gbe [˙ˋˋˋˋ]; emε [˙ˋˋˋˋ]) [˙ˋˋˋˋˋˋ] "monkey-killer"-aka: a long tree-snake that kills monkeys by squeezing them; said not to be harmful to man. Idiom.: y-ɔ v-aka [˙ˋˋˋˋˋˋ] "to dress like a grass-snake": to be fully armed. *v.* enye [˙ˋˋˋˋ].

aka [˙] rack for drying meat, with a fire underneath; *cf.* Yor. aka [˙ˋˋˋˋ].

akaba [˙ˋˋˋˋ] (1) a bell used in the cult of the god Ɖxwahε [˙ˋˋˋˋ], tied round the waist during festival; also worn by hunting-dogs, round the neck. (2) a dance.

akahe [ˈː] forked spear; nowadays a fishing spear (pointed rod); *v.* L.R. fig. 68 (attendant on the right); *cf.* Yor. **akasi** [ˈː].

akaĩ [ˈː↘] strictures (of urethra); or possibly also symptoms of dysentery; impossibility to urinate and defaecate; also described as a more serious stage of **odo** [ˈː].

akala [ˈːː] grey heron; *cf.* Yor. **akala** [ˈːːː].

akasã [ˈːː] “corn(maize)-pudding”; *cf.* Yor. **eko** [ˈː]; the corn-husks are taken off, then the grains are beaten to powder, which is baked and wrapped in leaves.

akata [ˈːː] a tree, *Rauwolfia vomitoria*; provides firewood.

akaũudu [ˈːːːː] a tiny thing; the odd one; **ovi_akaũudu** [ˈːːːːː] one over, one surpassing a guessed number; term of abuse for small people: **uye v-ovi_akaũudu** [ˈːːːːːːː] “you are like the odd one”; *v.* **ise** [ˈːː].

ake [ˈːː] a growth (on the thigh-bone); **ake obo** [ˈːːː] a ganglion on the hand; same as **era** [ˈːː].

akegbe [ˈːː] a man who pretends, by dress or behaviour, to be of a different age or rank.

akegbe [ˈːː] a bad style of the hair-dressing **osusu** [ˈːːːː].

akeɾekeɾe [ˈːːː↘] a kind of water-snail; at times it retires entirely into its shell, closing the entrance with a cover, called **ekokohiẽ** [ˈːːː↗].

Ake [ˈːː] a deity; the god of archery.

Akẽgbuda [ˈːːːː] name of an **Ọba**.

akẽrhã [ˈːːː] charcoal (idiomatic) = **ogioũibi** [ˈːːːː]; *cf.* **erhã** [ˈːː] (?).

Akẽzua [ˈːːː↘] name of two **Ọba**'s,

Akẽzua I, and the present **Ọba**; *v.* **iso** [ˈːː].

aki- [ˈːː] months; only used in connection with the numerals from two to twelve, as in **akiava** [ˈːːː] 2 m.; **akia** [ˈːː↗] 3 m.; **akiane** [ˈːːː] 4 m.; **akiasẽ** [ˈːːː] 5 m.; **akiahã** [ˈːː↗] 6 m.; **akiahĩĩĩ** [ˈːːːː] 7 m.; **akiaĩĩĩĩĩ** [ˈːːːːː] 8 m.; **akiahĩĩĩĩ** [ˈːːːːː] 9 m.; **akiagbe** [ˈːːː] 10 m.; **akiawoɾo** [ˈːːːː] 11 m.; **akiaweve** [ˈːːːːː] 12 m.; (13 months (native) = **ukpo** [ˈːː], a year).

ako [ˈːː] a tree, *Dennettia tripetala*; its fruit is hot like pepper.

ako 1 [ˈːː] place encircled by hunters; *cf.* **ibako** [ˈːːːːː].

ako 2 [ˈːː] a shrine moved through the streets at second burials of **Ọba**'s, **Ihama**'s [ˈːːː] and **Ezomo**'s [ˈːːːː] family; corresponds to **otĩ** [ˈːː] in the case of commoners.

ako 3 [ˈːː] a position in the **ogwega** [ˈːːːː]-divination (c.c.c.c.); of Yor. origin?

akobe [ˈːːːː] iron trap for animals, nowadays mostly of European make.

Akobie [ˈːː↗↘] an idol in human shape built of mud for the children in the women's apartment, who also offer sacrifice to **Akobie** and dance. Though not a “real” god, veneration of it may have a favourable effect on the increase of children in the house. This was explained by the fact that the existence of an **Akobie** attracts many children into the house, and that “some spirit” may follow the children, and see that children like the house; *v.* **Ekpo** [ˈːːːː].

akoribie [ˈːːːː] a clay figure.

akota [...] evening; akota n-εε
yade [...] come to-night!
cf. ota [...].

akõ [...] tooth; ak-õhẽ [...] a tusk
blown whenever the ɔba is ap-
pearing at a ceremony or in a
big dance, i.e. whenever he is
in full dress; v. L.R. fig. 65.
ak-ěsi [...] "pig's tooth": a
tree, *Hylodendron gabunense*,
used for beams supporting the
ceiling and for verandah-posts.
Called akěsi because of its
strong wood. ak-ěhiẽ [...] "tooth of pepper": a tree,
Albizzia sp.; used for roofing
oxogbo [...].

akɔsa [...] a tree, *Tetrastemma
dioicum*.

akɔsɔ [...] a thorny creeper, a
little thicker than a man's
thumb, *Uvaria macrotricha*;
akɔsɔ so ũ-owe [...] "akɔsɔ
has stung my foot": I have
been stung by akɔsɔ thorns.

akũerhãkũiri [...] a kind of
worm or larva that builds its
house of threads and sticks.

akugbe [...] community, union;
Akugbe N-ɔhuãĩĩ [...] Holy
Communion; cf. ku [...] gbe [...].

akuiĩĩ [...] a dark-brown bird
with soft feathers; edible.

akumε [...] a tree, *Pterocarpus
soyauxii*; used in building door-
frames (egbaha [...]); the tree
contains camwood, but not a
very good one; it is not used
for dyeing purposes; cf. ke ɪ [...],
umε [...].

akuobisi [...] a big tree.

akuɔmɔ [...] womb; akuɔmɔ ĩuẽ
xerhe gbe [...] "your womb
is very small" (said to a woman
who has several times borne very
small children).

akwayaya [...] tree-bear (so
called from its cry: kwayayaya
nwanwanwanwanwa [...]).

akwe [...] the feather (of an arrow).

akpã [...] bald head; cf. gbe ɪ
[...], agbakpã [...].

akpa [...] (1) child in the womb,
foetus. (2) idiomatically used to
indicate that there seems to be
no reason for a man's action, or
for anything happening, e.g. in
ugu akpa gie ɾa [...] "do
you laugh with an unborn
child?": what are you laughing
at? (when seeing a man laughing,
without visible cause); cf. ahaña
n-akpa [...].

akpa [...] fool; not as strong an
expression as ɔzuɔ [...]; akpa uxĩ
[...] you are a fool; akpa n-
ovivi [...] a fool who does
things without deliberation.

akpakomiza [...] an animal not
found in Benin nowadays; it
has the surname: akpakomiza
n-ɔgb-ixwεxwε [...] "a. who
destroys exwεxwε" because ac-
cording to tradition it drank
palm-wine from felled palm-
trees whenever it could find any,
and tore the trees with its claws
in order to obtain more wine.
In the ɔra-language akpakomize
means "lion".

akpakpa [...] spider.

akpakpava [...] street in Benin
City leading from the Old Fort
to Ikpoba, also "Ikpoba-Road".
This street was not inhabited in
former times, and up to the
time of the ɔba Adɔlɔ [...] the
bodies of the deceased (with the
exception of the chiefs) were
exposed there.

akpalakp-erhã [...] West African
Grey Woodpecker.

akpalode [ˈ.ˈ.] leather “medicine” belt, sewn by cobblers, worn as a protection against charms put on the road and destined to cause diseases like elephantiasis or leprosy. It also protects the wearer from gonorrhoea, pains in the waist, and the influences of witchcraft intended to cause impotence.

akpāno [ˈ.ˈ.] a tree, *Tricalysia*; its branches are linked to the stem by joints; cf. **kpāno** [ˈ.ˈ].

akpata [ˈ.ˈ.] native harp; **akpat-ebo** [ˈ.ˈ.ˈ.] guitar; cf. Yor. **akpata** [ˈ.ˈ.].

akpañose [ˈ.ˈ.ˈ.] tinea.

akpawɛ [ˈ.ˈ.ˈ.] “if it is said”: if; **akpawɛ tɔɛ, iyagu_ɛ gbīna** [ˈ.ˈ.ˈ.ˈ.ˈ.] if it were not for you, I should have fought him; cf. **kpa** [ˈ.ˈ], **wɛ** [ˈ.ˈ].

akpekpe [ˈ.ˈ.ˈ.] (1) platform built of small sticks as substitute for a mud-bed, e.g. in a hunting or working camp. (2) altar.

akpele [ˈ.ˈ.ˈ.] a method of divination similar to that known as **ewawa** [ˈ.ˈ.ˈ.]; but in **akpele** a flat wooden plate is used instead of a drum, and the images are taken in the hand, not in a cup; v. **iha** [ˈ.ˈ.], **obo** [ˈ.ˈ.].

akpolu [ˈ.ˈ.ˈ.] beads worn by women round the waist.

akpoko [ˈ.ˈ.ˈ.] smallest size of pepper; hottest sort; supposed to spring up from the excrements of the **asɛɛ** [ˈ.ˈ.] bird.

alagbode [ˈ.ˈ.ˈ.] “pass cross road”: latest child of a woman who, at her age, might still have other children; also used as a nickname.

alalo [ˈ.ˈ.ˈ.] a skin-disease, rashes (looking like patches of powder);

it is supposed to be caused by a spider which, when wounded by a man, comes at night and licks his body; cf. **elalo** [ˈ.ˈ.ˈ.].

alama [ˈ.ˈ.ˈ.] interference with other people’s work, e.g. by uncalled-for help or gossiping; cf. **igbalama** [ˈ.ˈ.ˈ.ˈ.]; v. **gbe** **ɪ** [ˈ.ˈ.].

alazi [ˈ.ˈ.ˈ.] a big monkey or ape.

aleye [ˈ.ˈ.ˈ.] a dance performed by old men, where everyone dances as he likes; it is considered to be very funny.

alemeze [ˈ.ˈ.ˈ.] a dark-blue bird with long plumage, grey head; cf. **ɛze** [ˈ.ˈ.ˈ.].

alefe [ˈ.ˈ.ˈ.] or [ˈ.ˈ.ˈ.] an escape; cf. **le** [ˈ.ˈ.ˈ.], **fe** [ˈ.ˈ.ˈ.].

aleke [ˈ.ˈ.ˈ.] a creeper that has a tendency to coil.

alele [ˈ.ˈ.ˈ.] a creeper that can grow very long, mostly used to tie yam.

aleve [ˈ.ˈ.ˈ.] a night bird, the Standard-wing Nightjar; it moves only a short way when stirred up.

alimiɔɔ [ˈ.ˈ.ˈ.] smooth lizard, = **uriɔɔ** [ˈ.ˈ.ˈ.]; cf. **miɔɔ** [ˈ.ˈ.ˈ.].

alimoi [ˈ.ˈ.ˈ.] (1) orange, in **alimo(i) n-exwa** [ˈ.ˈ.ˈ.ˈ.] orange. (2) lemon, in **alimo(i) ne gieɛ** [ˈ.ˈ.ˈ.ˈ.] lemon; cf. Port. limões.

alubarha [ˈ.ˈ.ˈ.] onion; cf. Hausa **albasa**; Yor. **alubosa** [ˈ.ˈ.ˈ.].

alumagazi [ˈ.ˈ.ˈ.] scissors; cf. Hausa **almakafi**; Yor. **alumogaji** [ˈ.ˈ.ˈ.ˈ.].

am am am [ˈ.ˈ.ˈ.] describes the cry of monkeys (except that of **ogĩ** [ˈ.ˈ.ˈ.]); **otu am am am** [ˈ.ˈ.ˈ.ˈ.] it is crying.

ama [ˈ.ˈ.] (1) sign, mark (e.g. indicating property); **ama n-or-inya na luyaẽ** [ˈ.ˈ.ˈ.ˈ.] the mark which is on this yam is different. (2) omen; **ama fiã ãe te** [ˈ.ˈ.ˈ.]

“an omen is biting me”: an omen shows itself to me (e.g. buzzing ears for good or bad news; a headache for bad news).

(3) symptom; **am-uhuũova** fiã ũε ɾe [ˈ...ˈ] “a symptom of sickness is biting me”. (4) brass-figure or plaque as a souvenir of somebody; **ɔsa-e y-ama** [ˈ.ˈ] he cast him in brass as a souvenir. (5) an oracle used to discover a name for a new **ɔba** (at **Use** [...]). (6) an oracle used to discover hidden things and secret murder: a special charm called **uxuũu n-aya-mu_ama** [....ˈ] is carried by its owner on the palm of his hand; it leads him to the spot where the corpse is hidden, or to the criminal. (7) wound, in **yi ama** [ˈˈ] **yi** [ˈ].

ame [...] water; **ame bi** [ˈ.ˈ] “water is dark”: clouds have gathered, rain is coming; **ame n-ɔrho** (rho [ˈ]) [...ˈ] rain; **ame wewe** [...] drizzling rain; **ame ri_εhĩε** [....ˈ] “water eats pepper”: it drizzles a little (still lesser degree than in the preceding case); **am-eve** [ˈˈ] “water of weeping”: tears; **am-enwe** [ˈ.ˈ] “water of breast”: mother’s milk; also denoting a disease of the eye; **ameigbaɔo** [ˈ.ˈ] “water does not beat face”: face-cap; *cf.* **gbe i** [ˈ], **aɔo** [...].

ameme [...] a tree, *Ficus asperifolia*; leaves are used as sandpaper, hence the idiom: **y-eb-ameme kp-εho-a** (ya [ˈ]; kpe [ˈ]; ɾua, a [ˈ]) [ˈ...ˈ] “wash your throat with **ameme**-leaves”: I am not willing to give you what you want.

amenyanya [...] distant flashing of lightning. This is possibly a sentence: “water is yawning”.

amioũaũε [ˈ.ˈ] adultery; *cf.* **mie** [ˈ], **ɔũa** [ˈ.ˈ], **aũε** [...].

amoko [...] hammock; used before the arrival of the English for carrying chiefs who were travelling in the **ɔba**’s service; **amok-en-ɔf-orhiɔ** [ˈˈ.ˈ] “hammock of the fainted”: stretcher. Probably through the Port.

amuegberioɔ [ˈˈˈ] “going to the ground with oneself”: humbleness (**Akugbe**).

amufi [...] a band of villagers performing a certain ceremony at the **ugie** [...] called **isiokuo** [ˈ.ˈ]: they climb a high tree at Benin City (the **ɔxa** [ˈˈ] tree beside the present Education Office) with the help of ropes; on top they fasten themselves to the stem but so as to be able to swing freely round it with spread arms and legs; wearing rattles and bells, they thus swing round, making fluttering movements with their arms. In this way they imitate bats or birds, and their performance is meant to represent a war against the sky (*v.* **isiokuo** [ˈ.ˈ]). The dancers have the **avamu** [ˈ.ˈ] as their taboo, and they use a charm believed to enable them to fly if the rope breaks; **avamu** is used in this charm.

anwa [ˈ] tongs.

anyaerhã [...] “owner of trees, or, wood”; a tree, *Distemonanthus benthamianus*. The reason for this name is not clear; *cf.* **nya i** [ˈ], **erhã** [ˈ].

anyehɔ [ˈˈ] a deaf man; *cf.* **ny-ehɔ** [ˈˈ].

anyo [·] alcohol; **any-ebo** [··] European drinks; **any-ezin** [·↘↘] gin; **any-õka** [··] maize-wine; **any-exwexwe** [···]; *cf.* **exwexwe** [··]; **any-õgo** [·↘·] raphia-wine (collected by cutting a furrow along the stem, after having removed the top of the tree); **anyo-abalo** [···] strong liquor; rum.

anyo [·] black rubber, *Funtumia elastica* = **araba n-exwi** [···]. Idiom.: **ovie vovovov v-anyo** [·····] he weeps with his tears flowing like the rubber-tree, i.e. as the latex runs down from the rubber-tree.

apopo [··] a tree, *Lovoa klaineana*; used for timber.

ara [·] a very small worm (caterpillar?), living on leaves; affects hunters; very irritating to the skin; **ara rhie õe** [···] **ara** has attacked me.

arale [·↗] (1) interference with other people's talk, etc. (2) name of a deity, also called **Arale n-ebõ n-or-iõ** [·↗···] "A. the deity who is in the open-place"; it always does things without being asked to do them, whereupon people must make sacrifices to it; witches report to it what they have seen.

ari- [·] next reincarnation; only used with following **avehe** [··] "other, next". It is not certain whether the **a-** of **avehe** does not really belong to **ari-**; *cf.* **re** [·].

ariba [··] (1) reign. (2) kingdom. (3) government; *cf.* **re** [·], **õba** [··].

ari-õkpa [···] tail feather of a cock.

ariorho [···] "come in wet season": any flowing water that dries

up, or becomes quite shallow, in the dry season; *cf.* **re** [·], **orho** [··].

ariukpa [···] "lamp-goer": night-moth; *cf.* **rie** [↗], **ukpa** [··].

arõ [··] a disease of animals; affects goats, sheep, cattle, etc.; skin eruptions, like crawl-crawl.

arha [··] part of the ceremonies at the second burial; takes place at night; a person selected by the deceased acts as his representative during the night, and on the following morning it is determined whether the sacrifice made to the deceased has been accepted; **arha** precedes the institution of a shrine for the deceased; *v.* **re i** [·].

arherhe [··] gentle treatment.

arhĩ- [·] *v.* **arhuõ-** [··].

arhiokpaegbe [···] "walking and standing up": resurrection (Akugbe).

Arhuãã [·↘·], also **Aruãã**, a warlike giant, brother of the **õba Esigie** [··], said to have lived at **Udo** [·]; carvings and casts of the fighting **A.** show snakes coming out of his helmet.

arhuaõ [·↘·] blind man; *cf.* **rhu** [↗], **aõ** [··].

arhue [··] circumcision (at no definite age); *cf.* **rhue** [↗].

arhuõ-, also **arhĩ-** [·] man, person (in connection with numerals only); **arhuõ-õkpa**, **arhĩ-õkpa** [···] one man; **arhuõ-eva**, **arhĩ-eva** [···] two men; **arhuõ-eha**, **arhĩ-eha** [···] three men; **arhuõ-enε**, **arhĩ-enε** [···] four men; **arhuõ-ĩsẽ** [···], **arhĩ-sẽ** [···] five men; **arhuõ-ehã** [·↗·], **arhĩ-ehã** [···] six men; **arhuõ-ĩhĩĩĩ** [···], **arh-ĩhĩĩĩ** [···] seven men; **arhuõ-eĩĩĩĩ** [···], **arhĩ-**

eṣṣṣṣ [· · · ·] eight men; arhuũ-ihĩĩ [· · · ·], arh-ihĩĩ [· · · ·] nine men; arhuũ-ĩgbe [· · · ·], arh-ĩgbe [· · · ·] ten men; arhuũ-eso, arhĩ-eso [· · · ·] some people; ilu-arhuũ-eña no [· · · · ·] how many people are they?

arhuũoto [· · · ·] a viper, bigger than iviekpo [· · · ·]; *v. enye* [· · · ·].

aṣaba [· · · ·] the rubber-tree, *Fun-tumia elastica*; aṣaba n-exwi [· · · ·] = anyo [· · · ·] "black rubber"; aṣaba n-ṣfua [· · · ·] "white rubber" (plantation rubber); *cf.* Engl. rubber.

Aṣagwa [· · · ·] a chief: he has a quarter on the Siluko Road and keeps account of the time by counting the market-days and observing the farming seasons; he also knows the date of the last fall of rain in any year. He keeps some of the rain water in a bottle until the following rainy season begins.

aṣahã [· · · ·] favourite wife; nowadays aũ-ebɔ [· · · ·] is more used; a. originally meant the favourite wife in the Ọba's harem.

are [· · · ·] "eating". (1) in are m-egbe (ma [· · · ·]) [· · · ·] "may eating be good for the body!"; answer to a junior's thanks for his food. (2) a wasting sickness.

arebũ [· · · ·] a kind of white yam; *cf.* re 1 [· · · ·], bũ [· · · ·]; *v. ema 2* [· · · ·].

arekpa [· · · ·] an emetic; *cf.* re 1 [· · · ·], kpa [· · · ·].

areta [· · · ·] a charm used to make someone reveal a secret, e.g. in the case of wives who do not confess adultery; *cf.* re 1 [· · · ·], ta [· · · ·].

aṣiṣṣṣ [· · · · ·] swelling in the groin; *cf.* iṣṣṣṣ [· · · · ·].

aṣo [· · · ·] dye; iṣam-ukpɔ y-aṣo

nexwi [· · · · ·] I want to dye the cloth black; *cf.* Yor. aro [· · · ·].

aṣo 1 [· · · ·] (1) eye; aṣo n-ṣfua [· · · ·] the white of the eye; aṣo n-ṣ-oze (sa [· · · ·]) [· · · · ·] "eye that is cast in lead": cataract; aṣo ɛre ɛre-ese (ye [· · · ·]) [· · · · ·] he does not see well; idiom.: aṣo v-ṣe gbe (ve [· · · ·]) [· · · · ·] "eye is very broad to him": he is very greedy; aṣo ũe ba [· · · · ·] "my eye is red": I am angry; idiom.: aṣ-ue iri_oto [· · · · ·] "your eye does not come down": you are very angry (said when trying to pacify somebody who is furious), also: you are worried; aṣ-ue suku [· · · · ·] "your eye looks afraid": you are shy. (2) face; aṣ-ue [· · · ·] your face! (exclamation of surprise when meeting an acquaintance after a long absence). (3) surface; aṣu_ete [· · · ·] "surface of sore": sore; aṣu_omas [· · · ·] "surface of old": scar. (4) kind, sort; aṣu_ɔkpa [· · · ·] the same sort; aṣ-ukpɔ ỹ-ỹna xĩ [· · · · ·] "sort of my cloth is this": this is of the same kind as my cloth.

aṣo 2 [· · · ·] (1) hearth; aṣu_ewu [· · · ·] hearth. (2) shrine of a god; aṣ-osa [· · · ·] shrine of Osa [· · · ·]; aṣu_ɛfae [· · · ·] shrine of ɛfae [· · · ·]; i.e. a hunters' Ogũ [· · · ·] at which all their trophies are kept; *cf.* Yor. aaro [· · · ·].

aṣoiṣofixɔewerix [· · · · ·] "one thinks thought throws mind back (return)": repentance (Akugbe).

aṣouẽuẽ [· · · · ·] greed; aṣouẽuẽ bũ_ẽ gbe [· · · · ·] "greed is much for you": you are very greedy *cf.* aṣo 1 [· · · ·], ve [· · · ·].

aṛowa [...] superior; master;
cf. **ṛe** [...] (?), **owa** [...].
aṛɔe [...] (1) a fish “with a
 moustache”; its meat is good.
 (2) idiom.: same as **eb-evarie**
 [...]; *cf.* Yor. **aro** [...].
aṛɔe [...] cripple; with legs bent
 outward; *cf.* Yor. **aro** [...].
aṛugbo [...] “farm-doer”: far-
 mer (idiomatic); *cf.* **ṛu** [...],
ugbo [...].
aṛaũe [...] tongue; idiom.: **aṛaũe**
ṛuẽ tā gbe [...] “your
 tongue is very long”: you twist
 a man’s words in his mouth.
aṛaũe [...] (1) animal; **aṛaũe bū**
 (or **kpo**) **gbe v-oha na** [...] there
 are many animals in this
 bush; **aṛaũ-oha** [...] bush-
 animal; **aṛaũ-ẽze** [...] river-
 animal; **aṛaũ-āto** [...] animal
 of the grassy plains. (2) meat;
aṛaũ-ũzo rhiẽrhiẽ gbe [...] antelope-
 meat is very tasty.
aṛẽkẽ [...] a snake similar to
ovivie [...]; it has a liking for
 eggs; *v.* **enye** [...].
aṛĩnya [...] a tree, *Afzelia* (*afri-*
cana, *bella*, and *bipidensis*).
asã [...] whip; *v.* **gbe ɪ** [...].
asa [...] (1) shield; nowadays a
 small shield carried in front of
 the **Ọba**, **Iyase** [...] and some
 chiefs (also called **esa** [...]); *v.*
 L.R., fig. 108. (2) wing-covert of
 beetle or cricket; *cf.* Yor. **asa** [...].
asaka [...] a black road-ant which
 smells bad and stings; going in
 groups of 10–12; **asaka n-oxĩ-**
õkpa [...] “single-going ant”:
 another sort of road-ant that
 stings badly.
asakã [...] soup without meat.
asaũoto [...] black driver ants
 moving in large numbers;
 smaller than **asaka** [...].

ase [...] state of being not guilty;
iri-ase v-ẽũe na (**ṛe** [...]) [...] I
 am not guilty in this affair.
aseza [...] soldier; *cf.* Engl.
 soldier.
ase [...] (1) spot; **yax-ase ni, uya**
mi-ɔẽ-ua [...] go and look
 at that spot, you will see it
 there! (2) period, space of time;
ase ni ɔnaṛu_ẽe [...] during
 that time he did it.
ase [...] (1) command. (2) the
 grant of one’s words coming
 true; it is dangerous to utter
 anything detrimental to some-
 body else: **Osa** may make it
 come true; *cf.* Yor. **aṣe** [...].
asẽ [...] saliva.
asegie [...] iron rod for digging
 yams; one side of it is broad
 (some are also pointed).
asekpẽ [...] a white yam; *v.* **ema 2**
 [...].
asele [...] a cricket.
asiõhũ [...] a poisonous snake
 with a pointed head, longer than
ovivie [...], of the same colour
 as **ataikpĩ** [...]; *v.* **enye** [...].
asivĩ [...] “the one with nuts”: a
 tree, *Phyllanthus discoideus*;
 takes its name from the nut-
 like, round knolls in its wood,
 which make it difficult to cut.
 It is similar to **akẽsi** [...], though
 not as durable; the wood is also
 used to make poles supporting
 the ceiling in native houses;
cf. **s-ivĩ** [...].
asologũ [...] xylophone.
asoro [...] a spear; *cf.* Yor.
aforo [...].
asoso [...] fruit of **ebieba** [...];
 very sweet; found at the base
 of the plant. Given in the F.D.
 list as *Dioscoreophyllum lobatum*.
 Refers perhaps to **ebieba**.

asõ [·] night; v-εγ-asõ [··] at night-time.

asũ [·] a shrub, *Randia coriacea*; its leaves when ground give a very durable black dye which is used by boys and girls to imitate the tribal marks. The F.D. list gives, besides, an asũ nexwi [···].

asua [·] a harmful charm (εbo [·\]), a "pushing-medicine" which pushes people into danger, lawsuits, and disasters of every kind; cf. sua [↗].

asuẽ [··] a shrub, *Carpolobia lutea*; its wood is used to make the akpata [···], the native harp.

asukpe [...] forceful swallowing, like that of a man who has got a morsel of food in the windpipe.

atã [··] a tree, *Canthium glabri-florum*; from it, medicine for εda [...] is prepared.

atayimua [···] "what is said and cannot be debated": soothsaying; cf. ta [·], mua [↗]. The γ is probably the relic of an iye [·].

ataikpĩ [...] "imitation of boa": a snake, bigger than aka [·], but not so big as ikpĩ. It has a very hard skin; cf. ta [·], ikpĩ [·]; v. εnye [·].

ataka [...] roll of tobacco; of Port. origin?

atalakpa [....] leopard; atalakp-ixiã [···\] leopard-man; idiomatic: ɔxo s-atalakpa (sε [·] [·↗]....) he is as bad as a leopard. Voracious people, too, are compared with leopards.

atat- in atat-abo [····] palm of hand; atat-awe [··\·] sole of foot.

atauvi [...] the time preceding sunset; the word was explained

as being composed of tε [↗] and uvi [·] and meaning something like "deceiving the girls", because the glow of the sunlight was said to deceive people so that they stay longer on the farm and have to return when it is dark. But this etymology seems doubtful.

atete [·↗↗] a cricket.

ate [·] "fixed selling" (in contrast to iyo [·\]): selling when sitting behind one's merchandise.

aterhu [··] a soft mat made from the reed εbo [·]; easy to roll.

atete [...] a round, flat cane tray made out of itoto [··] and uxwerh-oha [···], used by women when hawking goods (cf. iyo [·\]), e.g., grains in the market. The grains are distributed on it in heaps, e.g. for a penny.

atiebi [...] "caller of darkness": a large insect, perhaps a night-moth.

atita [··] meat; an expression used when speaking with children; ifĩ-ãtita nwue [····↗] I have cut you meat.

ato [·\] grassy plain (as in the Kukuruku- or ɔwo-country).

atorhi [··] gonorrhoea; a better word than ɔkpatale [....], which also refers to a worse form of the disease: cf. Yor. atosì [··↗].

atowo [...] whitlow; finger must be cut off; severe form of issue [·\].

atugiẽ [··] a small monkey which warns a troop of monkeys of the approach of any danger.

ava [·] wooden or iron wedge used to split wood.

avã [·] (1) thunder and lightning; **avã n-uxuũ** [·...·] thunder and lightning (lit. "of above"); **avã de y-erhã na** [·...·] lightning struck this tree. (2) thunder-bolt.

avã [..] daytime; **yade avã n-εεε** [·↗...↘] come in the course of the day!

avam(u) [·↘] or [·↘·] an animal of the bat family (the biggest one); it climbs up trees, clasping their trunks; supposed to visit 201 trees during every night; *cf.* Yor. **awamõ** [·↗] (?).

aviẽ [·] clitoris.

avavegbe [....] necessity, want; *cf.* **va** [↗], **ve** [·], **egbe** [·].

ave [·] (**ava**) a particle: (1) preceding the demonstrative pronouns when used as nouns: **ave na** [··] these people; **ave ni** [·↗] those people. (2) occasionally preceding nouns in the plural, probably conveying a demonstrative idea: **av-ixuo ni hia** [·↗↗·] all those women; **av-etẽ ãε ir-owa** [·...·↘] my brothers are not at home. (3) preceding an interrogative -a, thereby adding a demonstrative and nominal meaning: **av-a no** [·↘], **av-aani xĩ** [··] who are those? *v.* **iho** [...].

aveto [...] "hair-puller": a kind of burr that sticks to one's clothes and hairs on the legs; *cf.* **vo** [·], **eto** [·].

aviεεε [...] coward; probably also lazy person; *cf.* **viε** [↗].

aviogbe [...] an **otu** [...] at the **Εguae** [...]; they announce the **Ḫba**'s orders in the town, ringing bells (**εgogo** [·...]).

aũε [...] (1) female, woman, e.g. in **om-aũε** [·↘·] "female child":

girl; **aũ-iy-ḵba** [·...·] old expression for **ibiek-iyḵba** [·↗...·]. (2) wife; **aũε ãε ɔna xĩ** [·...·] this is my wife; **aũ-ebḵ** [··] favourite wife; **aũ-eb-osa** [·↘·] "favourite of Osa": woman with atresia vaginae; **aũ-ogie** [·...·] "ruler's wife": **oloi** [··]; used as address to an **oloi** by other women, but also **aũ-õba** [·...·].

awa [·] dog.

awase [··] a charm in the shape of a pebble, used to wish people evil, or to bless them.

awe [··] a big purple bird with a tuft on its head; *cf.* Yor. **agbe** [··].

awe [...] fasting, a modern Yoruba loan-word; *cf.* Yor. **aawe** [...] and *cf.* **ague** [...].

awo [·] another expression, not so current, for **obobo** [··] "cooked yam, ground and at times mixed with oil".

awua [...] taboo; **awua_εgbεε** [·↘·] family taboo; **awua_εhi** [·...·] "taboo of guardian spirit": personal taboo existing in addition to the above; **awua_εĩĩi** [·...·] "taboo of the deity": special taboo affecting priests; *cf.* **wua** [↗].

awuekia [··] impotent man; *cf.* **wu** [·], **ekia** [··].

axa [...] weaver-bird; a different kind is **axa n-onwina** [·...·] "the carpenter weaver-bird"; it has a red collar, and its beautifully woven nest is to be found on the riverside, with the mouth towards the ground.

axaẽ [...] disobedience.

axarha [...] fork between legs; *cf.* Yor. **akata** [...].

axarho [··] a big monkey; *cf.* Yor. **akato** [·...·].

axase [ˈ.ˌ] prophet, soothsayer; *cf.* **xa** [ˈ], **se** ɪ [ˈ].
axe [ˈ] cooking-pot, stronger than **uwawa** [...].
axĩaũa [...] eighth innings in **ayo** [ˈ] game; *cf.* **xiẽ** [ˈ], **ũa** [ˈ.ˌ] (?).
axiẽ [ˈ] selling; *cf.* **xiẽ** [ˈ].
axie [ˈ] mourning; **ɔɽu** **axie** [ˈ.ˌ] he is in mourning; *cf.* **xiẽ** [ˈ].
axiexie [ˈ.ˌ] the smallest kind of squirrel; lives in hollow trees, at the upper end; they are hunted by smoking out the trees; edible.
axiũa [...] winner in a game; *cf.* **xiẽ** [ˈ], **ũa** [ˈ.ˌ], **axĩaũa** [...].
axowa [...] senior house-servant who looks after the house and property of his master in his absence, and until his heir is grown up; *cf.* **xe** [ˈ] (?), **owa** [ˈ].
axõxõ [ˈ.ˌ] a fish with stinging fins.
axua [ˈ] subordinate; of inferior rank; **axua** **ixĩ** **u-uw-iũa** [ˈ.ˌ.ˌ] I am inferior amongst them.
axũawa [ˈ.ˌ] soot.
axuũaxũa [ˈ.ˌ.ˌ] Pied Crow; dark blue, with a yellow collar round the neck.
axuẽ [ˈ] joint (physiological).
axue [ˈ] washing; a greeting: **axue** **mu-ũmɔ** [ˈ.ˌ.ˌ] “may washing lift up a child”, used to a junior woman as reply to her family salute in the morning when she is leaving the menstruation room, i.e. when she has finished her washings; *cf.* **xue** [ˈ].
axwarhaũ [ˈ.ˌ] lips; **axwarhaũ-unu** [ˈ.ˌ.ˌ] lips; **axwarhaũ-unu egile** [ˈ.ˌ.ˌ.ˌ] underneath part of snail; a word of abuse: **ɔɽu** **axwarhaũ-unu** **dɔɽɔɽɔ** **u-uɽ-egile** [ˈ.ˌ.ˌ.ˌ.ˌ.ˌ] he has a hanging

lip like that of a snail; **a** **xwarhaũ-uhe** [ˈ.ˌ.ˌ] labia majora.
axwaxuisã [ˈ.ˌ.ˌ] scarab; idiom.: **oxuo** **na** **yeu-axwaxuisã** [ˈ.ˌ.ˌ.ˌ] “this woman is like a scarab”, i.e. ugly; *cf.* **isã** [...].
axwe [ˈ] to-morrow; **axwe** **uyure** [ˈ.ˌ] to-morrow you shall come!
axwẽ [ˈ] (1) a creeper, the fruit of which is used in playing marbles; 2 sorts: **axu-ebo** (**ebo** [ˈ]) [ˈ.ˌ] *Klainedoxia gradifolia* (brown fruit); **axu-ekpu** [ˈ.ˌ] *Mucuna flagellipes* (black fruit). It is not certain whether the Latin terms are here rightly distributed. (2) game of marbles (also played by adults); **gi-a** **fi** **axwẽ** [ˈ.ˌ.ˌ] let's play marbles!
axwexae [...] a kind of heron which likes to bask in the sand; cries **piãpiã** [ˈ.ˌ]; caught by means of an **uho** [ˈ]; *cf.* **xue** [ˈ], **exae** [ˈ].
axwexwe [ˈ.ˌ] a tree, the fruits of which are used in the **ɔũmĩla** [ˈ.ˌ]-divination; *cf.* Yor. **akpekpe** [ˈ.ˌ].
Axwĩaũa [ˈ.ˌ] name of a Bini deity (an **ihẽ** [ˈ.ˌ]).
axwoxwa [...] Double-spurred Francolin.
aya [ˈ] a leaf, used to prepare **afo** [ˈ] (for the purpose of purification).
aye [ˈ] world; occurs e.g. in a woman's name Uwaraye, i.e. **uwa** **r-aye** [ˈ.ˌ] “pleasure is in the world”; *cf.* Yor. **aye** [ˈ].
ayere [...] memory; *cf.* **ye** ɪ [ˈ] **re** [ˈ].
ayo [ˈ] (1) a seed. (2) a game played with seven of the above seeds which are thrown up into the air in increasing numbers and must be caught under in-

creasing difficulties. There are eight innings in this game which is also played by adults; if a man goes through the whole of it without a mistake, his opponent must start once again; *v.* **ise n-afi** [ˈ.ˈ]; **omunya** [ˈ.ˈ] (7th innings); **axĩaũa** [ˈ.ˈ] (8th innings); **gi-a do fi-ayo** [ˈ.ˈ.ˈ] let's (come and) play **ayo**! *cf.* Yor. **ayo** [ˈ.ˈ].

aza 1 [ˈ.ˈ] store-room in the house.

aza 2 [ˈ.ˈ] long bell always found hanging over the image of a god.

aza 3 [ˈ.ˈ] a creeper, *Mussaenda elegans*; chewed by "doctors" to enable them to tell the future.

Azama [ˈ.ˈ] a deity (or deities?) of the Ɔba.

azãna [ˈ.ˈ] boar (bush and domestic).

aze [ˈ.ˈ] fee, e.g. for a native doctor, or somebody looking after a woman in childbirth, or even for somebody to whom one owes a new position.

azẽ [ˈ.ˈ] (1) witch (eating the souls of people); witches are also called **iřã n-exwa** [ˈ.ˈ] "the big ones", **iřã n-ixĩ-ãsõ** [ˈ.ˈ.ˈ] "they who walk at night", **iřã n-is-õã** (se [ˈ.ˈ]) [ˈ.ˈ.ˈ] "they who pass a man" (i.e. in seniority, rank, power), and **iřã n-ir-abutete** (re [ˈ.ˈ]) [ˈ.ˈ.ˈ] "they who are on the edges of the road". (2) a man whose magic kills people. (3) people who are unforgiving and revengeful; such as try to poison others; *cf.* Yor. **aje** [ˈ.ˈ]; *v.* **õababe** [ˈ.ˈ.ˈ].

azi [ˈ.ˈ] adze (used for smoothing wood) (a word used in timber-camps). Engl.?

azimomo [ˈ.ˈ] a tree, *Pachystela micrantha*; its strong, durable

wood is used for poles supporting the ceiling of native houses, and for making mortars, pestles, and hoe-handles. Its charcoal is likewise very durable and used by smiths. Because of these many uses the tree has the praise-name **erhã n-om-iyõ** (mo [ˈ.ˈ]) [ˈ.ˈ.ˈ] "the tree that engenders money".

azo [ˈ.ˈ] dinner feast as given out of the ordinary routine, in contrast to **eyõ** [ˈ.ˈ], which means either a feast given to helpers under the use [ˈ.ˈ]-system, or the yearly family-festival; *v.* **kũ 2** [ˈ.ˈ].

ba 1 [ˈ.ˈ] (1) to watch; **ba_e ye, dey-õr-eua** [ˈ.ˈ.ˈ.ˈ] "watch (it) and see whether he is there!" **b-egbe** [ˈ.ˈ] to be watchful; **õb-egbe rhia** [ˈ.ˈ.ˈ] he is watchful by character. **b-ode** [ˈ.ˈ] to watch the road, e.g. in order to prevent passers-by from spying into secret ceremonies. (2) to do something stealthily (*v.* **do** [ˈ.ˈ]); **õba rhi-ẽre** [ˈ.ˈ.ˈ] he took it secretly; **õba mu_ẽ** [ˈ.ˈ.ˈ] he carried it stealthily.

ba 2 [ˈ.ˈ] in **ba** [ˈ.ˈ] **ku** [ˈ.ˈ]: (1) to miss; **kõ-řẽ-se n-uyeba_e ku** [ˈ.ˈ.ˈ.ˈ] aim at it properly that you do not miss it! (2) to commit a mistake; **õni r-usũ_eĩ n-õ ba ku ru** [ˈ.ˈ.ˈ.ˈ.ˈ] that is among the things he did by mistake.

bã [ˈ.ˈ] to snatch off. **bã** [ˈ.ˈ] **rhie** [ˈ.ˈ] to snatch somebody or something away; **õb-õxuo na rhie v-ob-õdo-re** [ˈ.ˈ.ˈ.ˈ.ˈ] "he snatched the woman away from her husband", i.e. he ran away with her. Iter. **bãõ** [ˈ.ˈ] **rua**

(*řuã*, *uã*) [·] (*a*) to strip somebody (the iterative is used because more than one cloth is the object); *řebãno ũ-uã* [·..·] don't strip me! (used e.g. by a mother carrying her child on her back when it does not keep quiet and plays with her cloth). (*b*) to be stripped, naked; *ɔvoxã na bãnuã* [...····] this child is naked; *cf. bã* [·].

ba 1 [·] (1) to be red, or yellow; *v. aro* [...]. (2) to shine, of the moon; *v. uki* [...], *siẽřẽ* [...].

ba 2 [·] (1) to put something upright, mostly into the ground; *ba_εε y-εhe na* [...··] stick this yam-pole into the yam-heap! *ɔrh-igã ba* [···] "he took feather put (it) upright": he stuck the feather upright (into his hair). *ba_ema* [·] to stick yam-poles into the heaps; this is done when the yam-ropes are about a yard long; when the yam has reached the top of the *εε* [·], *ikpesi* [...] -poles are added, and the yam-ropes tied from the *εε* to the *ikpesi*; *v. fi ema* [··]. (2) to stick a needle, etc. into somebody; *řeba olode y-ɔũ-egbe* [··...·] "don't stick a needle into my body!" (e.g. among schoolboys). *ba* [·] — *igbã* [·] "to stick somebody with a thorn": to proclaim a woman as a wife of the *ɔba*. *iřã ba-ř-igbã* [···] they proclaimed her as a wife of the *ɔba*; *cf. baba 1* [·] (iter.).

ba 3 [·] to be hard, i.e. difficult; idiom.: *ɔba v-axe n-ɔzɔlua ya l-ɛvi* [·····] "it is hard like the pot which (the *ɔba*) *ɔzɔlua* took to cook oil" (a pot

which it was very difficult to heat, and to cool again): it is very hard indeed, e.g. of a piece of work, or a severe illness, etc. *ɔba kua* [···] it is very hard indeed; *cf. baba* [··].

ba 4 [·] to add; used as second part of a verbal combination; *v. rhie* [·], *de* [·]; hence, *ba-ře* [··] "added to it", may often be translated by "besides", "as well", etc.

ba 5 [·] in *ba_εũε* [...] *ba* [·] for the sake of; *ba_εũε n-ode eř-ugbe ũε ba* [...·····] "for the sake of yesterday (i.e. for the thing which happened yesterday) you are flogging me".

bã [·] to give up, stop, doing something; to leave alone; *bã oxiã* [··] stop walking! *bã rie* [·] keep away! *bã ũε* [·] leave me alone! *cf. bã* [·].

baba 1 [·] to stick or peg poles into the ground (plural or iterative form of the verb *ba 2* [·]).

baba 2 [·] to grope for the way (in the dark); *ɔbaba yo baba re v-ebiebi* [·····] he is groping here and there in the dark; *v. bibi* [·].

baba [··] to be hard, i.e. severe (also used in the literal sense?); *inwina ni řizebaba, ɔkele fua* [·····] when that work was so hard (*ze*: for some time), he ran away.

balɔ 1 [·] to hurt; also in a metaphorical sense; *εte balɔ ũε* [...] the sore hurts me; *εũε n-ɔta ma ũε balɔ ũε gbe* [·····] the word (matter) he told me hurt (enraged) me very much; *cf. ibalegbe* [...]; *ba 3* [·] (?).

balɔ 2 [·] to scoop water, with a

cup or spoon, etc.; **balɔ** [ˈ] **kua** [ˈ] to scoop...out of...; **bal-ame kua u-axe na** [ˈ...ˈ] scoop water out of this pot!

basabasa [....] a shrub, *Funtumia africana*; latex is similar to rubber and is added to rubber to increase its quantity.

baña [ˈ] (followed by **ẽũe** [ˈ] "word") to tell a lie; **ɔbaña ẽũe gbe** [....ˈ] "he tells (too) many lies (against one)".

bebe [ˈ] to be naughty, of boys; it implies acts like touching what must not be touched, riding a bicycle on the handle, turning something over, etc.; **idase** [ˈ], however, implies something skilled, like juggling with breakable things and endangering them in that way.

b-egbe [ˈ]; cf. **ba i** [ˈ].

bɛ [ˈ] **ye** [ˈ] to see; **ibɛ ɣ-ɛɛ** [ˈˈ] I saw it; v. **dɛ** [ˈ] **ye** [ˈ].

bɛ i [ˈ] to tap palm-wine, by making incisions with a knife; **ɔbɛ ɔgo** [ˈˈ] he is tapping palm-wine (now); **ɔb-ɔgo** [ˈˈ] he taps palm-wine: he is a palm-wine-tapper; v. **so** [ˈ].

bɛ 2 [ˈ] to strive after the affection of young girls by giving them all they want from childhood upwards in order to marry them at the age of puberty. This does not constitute a betrothal.

bɛbɛbɛ [....] describes a protruding abdomen; used with **ye** [ˈ] or **ɽu** [ˈ]; **ɔɽu_eko bɛbɛbɛ** [ˈˈˈ] he has an embonpoint.

bɛlɛ [ˈ] (1) (followed by **kua** [ˈ]) to cut into slices; same as **giagia** [ˈ]; **bɛl-ɔyɛdɛ na kua** [....ˈˈ] cut this plantain into

slices! (2) to wane, of the moon.

bɛtɛ [ˈ] describes a short and very fat man; used with the verb **ye** [ˈ].

bɛtɛbɛtɛ [ˈˈ] sword; sabre.

bɛtɛɛ [ˈˈ] very big, of a farm; **ugb-ɛɛ ye bɛtɛɛ** [ˈˈˈ] his farm is very big.

b-ẽũe [ˈ] to stammer; cf. **ɔbɛũe** [....]; v. **fu ẽũe** [ˈˈ].

bi i [ˈ] to be dark; dark blue, when followed by **dũdũdũ** [ˈˈˈ] or **sũsũsũ** [ˈˈˈ]; cf. **ebiebi** [ˈˈ].

bi 2 [ˈ] (1) to move; **bi** [ˈ] **de** [ˈ] to rush, pour in, of a crowd; v. **hihia** [ˈ] **de** [ˈ], **yiya** [ˈ]. **bi** [ˈ] **yo** [ˈ] **bi** [ˈ] **re** [ˈ] to move here and there; **ɔbi yo bi re** [ˈˈˈ] he is moving here and there. **bi egbe** [ˈˈ] "to move body": (a) to walk with swaying body, as cows and pigs do (v. **ɔxwahɛ**-songs, 2). (b) to move aside so as to let somebody pass; **bi egbe n-ugũ ũe gbe ra** [ˈˈˈˈˈ] "step aside that you may let me pass!" (2) to push; **ɣɛbi ũe** [ˈˈˈ] don't push me! v. **bi** [ˈ], **sua** [ˈ]. **bi** [ˈ] **gbe** [ˈ] to shut; door, window, box, or anything that has a lid; v. **ɛxu** [ˈ]. (3) to vomit; cf. Yor. **bi** [ˈ]; v. **ekpa** [ˈ]; cf. **ubiũe** [ˈˈˈ], **bi i** [ˈ].

bi i [ˈ] to stab; to prick with some pointed object; **ɣɛbii ũe** [ˈˈˈ] don't stab me! said e.g. when dancing with an **agbada** [....]. (This sentence differs from the one given under **bi 2** [ˈ] "to move" only in the length of the vowel **i** in **bii** which, therefore, has been doubled here.)

bi 2 [ˈ] to concern; **d-en-ɔbi-ũe** [ˈˈˈ] "what does it concern

me?" i.e. I have nothing to do with it. **omabi** ũε, **iũ-õbo** v-ɔ [$\cdot\cdot\cdot\cdot\cdot\cdot$] "it does not concern me, I have no hand in it".

bi ogũ [$\cdot\cdot\cdot$] an expression used in the **ɔxwahe**-cult only (after **aka** **ba** [...]-dances), meaning "quite so"; *v.* **isε** [\cdot].

biã [\nearrow] to strip a palm-branch, or a banana- or tobacco-leaf by tearing the side-branches or the leaves off separately at each side; *v.* **xuõ** [\nearrow], which describes the action of stripping a leaf by gliding along the mid-rib at both sides simultaneously as can be done in the case of a small leaf.

bibi [\cdot] (1) to move to and fro, to grope about; **ɔbibi yo bibi re** [$\cdot\cdot\cdot\cdot\cdot$] he went here and there (not knowing where to go); *v.* **baba** **z** [\cdot]. (2) to miss the way; **ɔbibi ode** [$\cdot\cdot\cdot\cdot$] he missed the road. (3) to lead astray, in idiom. **bibi** [\cdot] — **agbõ** [...] lit. "to mislead (somebody) life"; **ĩ-õbibi ũ-ãgbõ v-en-iyε na** [$\nearrow\cdot\cdot\cdot\cdot\cdot$] "it is he who misled me to where I am now", he brought me into the state in which I am now; *v.* **gie** [\nearrow] **ma** [\nearrow]; **ya** [\cdot] **dido** [\cdot]. (4) to be foolish, senseless; **ubibi** [$\cdot\cdot\cdot$] are you mad? *v.* **kiza** [\cdot].

bie [\nearrow] (1) to cook thoroughly, only of beans, so that they are well done. (2) to be cooked thoroughly, to be done; same as **ga** **z** [\cdot]; **ihεũε na bierε εsεsε** [$\cdot\cdot\cdot\cdot\cdot$] the beans are done.

biε [\cdot] to bear (a child); **yabi-ɔ** [$\cdot\cdot\cdot\cdot$] "who bore you?": who are your parents? **d-eke n-anabi-ɔ** [$\cdot\cdot\cdot\cdot\cdot$] "which place (is it that) you were born", where were you born? *cf.* **ibiε** [\cdot].

bigɔbigɔbigɔ [$\cdot\cdot\cdot\cdot\cdot$] describes something very crooked, e.g. a tree with a stem that is bent several times, or a cripple walking zig-zag; *cf.* **bi** [\cdot] **gɔ** [\nearrow]; *v.* **xuɣuxuɣuxuɣu** [$\cdot\cdot\cdot\cdot\cdot$].

bisibisi [...] reddish brown, like the ordinary kind of house-mud; used with the verb **ba** **ɪ** [\nearrow].

b-isusu [$\cdot\cdot\cdot$] to exorcise evil spirits by offering them **isusu** [...], i.e. food that is taboo to them; *cf.* **bi** **z** [\cdot].

bo [\cdot] in **b-oxi** [\cdot] to make circles as part of the ritual of bodily purification.

boaboa [...] describes the walk of a big man who is in a hurry: he strides along powerfully and does not look where he goes so that he may stumble; a little funny-looking; used with the verb **xiã** [\cdot].

bobo [\cdot] to move to and fro; of a fowl about to lay an egg; **ɔxɔxɔ na bobo** [$\cdot\cdot\cdot\cdot\cdot$] this fowl is running to and fro; *cf.* **bo** [\cdot] (?).

b-ode [\cdot]; *cf.* **ba** **ɪ** [\cdot].

boεboεboε or **buεbuεbuε** [$\cdot\cdot\cdot$] describes an idle sort of walk, or that of a man who is not feeling well; used with the verb **xiã** [\cdot].

boεε [...] describes the fall of an object like a palm branch, or the branch of a plantain, i.e. of a big, leafy, but not heavy branch; used with the verb **de** [\cdot].

bolo [\cdot] to peel (skin); to strip (bark of a tree); **ɔbolo ũ-egbe** [$\cdot\cdot\cdot\cdot$] he tore my skin off (when wrestling, e.g.); **ɔbol-egbe** [$\cdot\cdot\cdot$] he has a bruise; **bol-itue ni n-ɔgi-aya b-owa** [$\cdot\cdot\cdot\cdot\cdot$] "strip that itue-tree (so) that it may enable (us) to use (it) for

house-building!" *v.* **kpalo** [·]; **rhuã** [↗].

bɔ 1 [·] to build; **b-owa** [·] to build a house; **ɔb-owa** [··] he built a house.

bɔ 2 [·] (1) to tell the future; to predict; **ɔbɔ mɛ** [··] he told me the future; **n-ɔbɔre** [··] "who predicts comes": chiefs supporting the **ɔba**'s (and **Ezɔmɔ**'s [···]) arms; they are said to tell the future for the **ɔba**. (2) to have one's future told by a "doctor"; **ɪɾayabɔ ɔ-ɔɾ-ɔbɔ** [·↗···] I am going to (go and) have my future told at the doctor's (i.e. by casting the **ogwɛga** [·↘·]).

bɔ 3 [·] to be kind to somebody; to treat kindly; to favour; **ɔbɔ_e gbe** [···] he treats him kindly; impersonal: **ɔbɔ ʋɛ** [··] it is favourable for me; *cf.* **isibɔ** [··] (a name).

bɔbɔbɔ [...], also **bɔɾɔbɔɾɔ** [....] gentle drumming such as on the **oloi**'s [··] drum. (The word occurs in the **ɔxwaɛ** song 6.)

b-ɔɔ [↗·]; *cf.* **bɛ 1** [↗].

bɔhũ [...] big, of stalks of maize; same as **bɔɔzi** [...]; used with the verb **ye** [·].

bɔlɔzɔ [...] fleshy, fat; **uɣuye bɔlɔzɔ** [···....] you are becoming stout; *v.* **itoto** [··].

bɔɔzi [...] big and long, of cobs of maize; *v.* **bɔhũ** [...].

bɔʋɛ [·] (1) to spread grains (**y-oto** [·] on the ground). (2) to winnow, e.g. groundnuts, by crushing the husks and blowing away the light skin from the palm of the hands; **bɔʋ-isawɛ ʋɛ ni** [...↗↗] winnow those groundnuts! (3) to shake off, e.g. sand, dust, but also fruit from a tree; **bɔʋ-exae ni y-oto**

ukela_ (o)wa [·↗··....] shake that sand off before you enter the house! **ɾueɣ-erhã na n-ɔm-ʋɾĩĩ bɔʋɛ kua** [...↗...↗] shake this tree (so) that its fruit is shaken off! **bɔʋ-egbe** [··] to brush and slap oneself with the hand, if covered with dirt, as after a walk in the bush, or in order to remove insects; *v.* **udiã** [·].

bũ [·] to be plentiful, numerous; **eũ na bũ gbe** [·↗··] "these things are numerous": many of these things are there; **ĩĩã bũ** [··] they are numerous; **bũ** [·] **gbe** [·] means also "to suffice".

bu 1 [↗] (1) to meet; **bu ʋɛ ɣade** [··↗] "meet me coming": come and meet me! **ibu_ɛɾe xiã** [...·] "I am meeting him going": I am going to meet him. (2) to be equal in quantity, e.g. two heaps of grains when being compared by people when trading. **bu** [↗] **y-ɔ** [↘] to pay a sum of money towards something; **iy-isil-isẽ bu y-osa n-iũũ-ɾe** (ʋɛ [↗]) [···.....↘] "I took five shillings paid towards the debt I owe him" (**ɾ** is not nasalised).

bu 2 [↗] to decide; **bu ɛdɛ** [··] to fix a date, to make an appointment for something; **ɔbu ɛdɛ mɛ** [··↘·] "he promised me a time": he gave me a date, i.e. when he would come. **ibu_ɛdɛ nɛ n-ɔɣaya re** [···..··] I fixed a date for him when he should come, lit. "which he should take to come"; **ibu_ɛdɛ nɛ n-iyaya s-eua** (sɛ [·]) [···..··↘] I notified him when I should arrive there. **bu ɛvo** [··] to found a settlement; **ɣa bu ɛvo na** [··↗·] who founded this "town"? **bu ohiẽ** [··] to

give a decision about a lawsuit; **ohiẽ n-ɔbuɾu** [... ↗ .] the “case” which he settled. **bu** [↗] — **ude** [...] to give warning, advice; **ibu ruɔ** (u) **de fo nɛ** [. ↗ ↗ .] I have warned you! used when the man spoken to does not pay enough attention to the words; *cf.* **ibude** [...].



bū ɪ [↗] (I) to break, of wood, iron, bones, but not glass;
ibū ɔbo [· · ·] I broke (my) arm;
ɔbū ẽĩẽ [· · ·] he broke it; iter.:
būno ẽ gũ ũε [· · ·] break them for me! When followed by **ikuẽkuẽ** [· ·], **būno** means “to be wrinkled”, of a face. (2) to get broken, to be broken; **ɔbũĩũ** [· ↗ ·] it is broken.

bũ 2 [¹↗] to confess the name of a lover, by an adulteress; this was formerly obtained by subjecting the woman to the feather-ordeal;
ɔbũ_ẽĩẽ [· · ·] she confessed him (to be her lover); *v.* **ka 1** [·].

buã [↗] to do something enough; used as second member of a verbal combination; **iguã buã-y-et-omahõ** [↗↗.↘] I have been talking long enough, but (lit. "that") he does not hear me; **ixiã l-oke l-ugboyodo buã ne** [↘.↘.↘.↘] "I have gone far and wide enough", i.e. I do not want to travel any more; *cf.* **bue** [↗] (?).

bue [↗] to stop for a long time in a certain place; the word was said not to be known to some of the young people; **utexabue u-ke n-uyo** [· · · · ↘] you have really stayed a long time in the place where you went! (-teya-expresses that the speaker did not think that he would stay as long as that); cf. **buã** [↗] (?).

bukpe [˙] formula of thanks given by women after a meal; this is also used as a greeting to somebody who has sneezed; *v.* **ερε** [˙↘], **kada** [↘˙].

buyɛbuyɛ [.....] crumpled, of cloth;
ɔye buyɛbuyɛ [] or []
 (oh), it is crumpled! (The fall on
 ɔ- is due to emotional reasons.)

(e)d- (1) an interrogative particle conveying the idea expressed by the pronoun "which"; the nouns linked with it are followed by relative sentences: d-ɔ̃a [·↘] which man: who; d-ẽi [·↘] which thing: what; d-ɛɣɛ [...], d-ɛkpo [··] which time: when; d-ɛdɛ [··] which day: when; d-ɛke [··], d-ehe [··] which place: where; d-aɛɛ [··], d-ako [...] which spot: where; d-uki [...] which month; d-ɛvo [...] which country. It is used alone in d-en-ɔ̃ɪ [··] which (out of a certain number) is it? (2) when used with ɔ̃a [·↘] and repeated with a following noun or with ɔɣ-ɛ [·↘] it comes to mean "every one", e.g. d-ɔ̃a d-ɔɣ-ɛ wɛ ri-euaɣe obo-ɣe [··↘↗...·↗] everyone must eat his own food; d-ɔ̃a d-owa-ɣe lao [··↗↗] everyone must enter his own house, i.e. "I do not want you here any longer".

da ɪ [ˈ] to have a severe, hard effect, in obɔ da_e [ˈ.ˈ.] “hand was hard on him”: he received a severe blow; gi-obɔ da_e [ˈ.ˈ.] “let the hand be severe on him”: hit him properly! an encouragement for one party in a fight; ɔda ẽɛ gbe [ˈ.ˈ.] it grieves me very much; I am very sorry; idiom.: eĩi da_e [ˈ.ˈ.] “thing

grieves him" viz. to give it away: he is stingy; cf. *eũidaũe* [...↘.].

da 2 ['] an auxiliary verb indicating (1) that the subject performs the main action of his own will, or initiative; *t-idaṛu_εe* ['.↘] I shall do it of my own free will; *ɔmakeṛ-agi-ɔ*, *ukeda-yaxiã* ['.↘.↘] "it was not (yet) up to the time that you were sent, then you went on your own account": you went before you were sent. (2) (with a long vowel) that the subject is just starting to perform the main action; *t-idaṛu_εe* [↘.↘] I am starting to do it (now).

da 3 ['] to drink alcoholic drinks, also *d-anyɔ* [']; cf. *ɔdanyɔ* [...].

da 4 ['] to pour down, of rain; stronger than *rho* [↗]; *amε na dae-sεse* [↗.↘.↘] the rain has come down with a vengeance; cf. *da* [↗] (?).

da 5 ['] in *d-itã* ['.] to take the ordeal; *da_e* ['.] take it! *da-re* [↘] pass (it to) him!

da 6 ['] in *d-iyo* ['.] *ṛua* ['] "to become smoke": to be annihilated (in a war-song); also *d-iṣ-ua* [↗]; probably also in *d-ihoi* ['.] to be in vain.

da 7 ['] in *d-iziya* ['.] to commit a murder; *Ojo d-iziya v-egb-aũ-õṛẽ n-εṣ-ed-ia* ['.↗.↘.] *Ojo* committed the murder of his wife three days ago.

da 8 ['] in *da* ['] *vã* ['], *da* ['] *tu* ['] to shout; *da* ['] *tie* [↗] to shout (and call somebody).

da [↗] to stretch out; to turn towards; in *da_obo* [..] to stretch a hand out (in order to obtain something). As second part of verbal combinations it in-

dicates a direction towards somebody or something: *giε* ['] *da* [↗] to laugh in the direction of, or towards, somebody; *ṣgiε da ũε* ['.↘] "don't laugh towards me!" but *ṣgiε ũε* [↘] "don't laugh at me!" *mu aṛo* ['.] *da* [↗] to turn one's face towards somebody. As first part of verbal combinations in *da* [↗] *na* ['] to give somebody precedence of seniority, i.e. though being equal in age and position, as a matter of politeness; *ɔda mε gbe* [↗.↘] he always gives me precedence. *da* [↗] *yi* ['] *na* ['] to hold something for somebody; *miε da_e yi mε* (*miε* [↗]) ['.↘] "take and hold it for me!" *da* [↗] *yi* ['] *xε* [↗] (a) to stop somebody until somebody else comes ("to stop wait"); *da_e yi xε ũε* ['.↘] "stop him (to wait) for me!" (b) to adjourn (legal proceedings); *mad-en-εzo yi xε_iko n-ɔde* ['.↘.↘] we adjourned the case until the next court ("wait court which is coming"). *da* [↗] *yi* ['] is also "to prevent", e.g. in *ɔda ũε yi n-iṣegb-ẽbe na* ['.↘.↘] he prevented me from writing this letter, lit. "that I might not write". In connection with a noun and a verb in *d-amε* [↗.] *na* ['] (or *gu* [']) to catch dropping water for somebody; *d-amε gũ ũε* (or *mε* [']) *ya nw-igaṛi na* [↗.↘.↘] "catch the (dropping) water for me to (take and) drink this cassava". *d-obo* ['.] *yi* ['] to hold on (doing something); *d-obo yi_itere* ['.↘] hold on until I come!

dã [.] bad; *eũi dã no* [↗.] it is a bad thing (scil. to do).

- tive: "I hope..., I suppose ...": **dey-uma** [ˈ.ˌ] I hope you are well?
- dε** [ˈ] to buy; **eñi n-udε ɔna xĩ** [ˈ.ˌ.ˌ.ˌ] is this the thing you have bought? **id-osisi** [ˈ.ˌ] I bought a gun; **d-eñi na mε** [ˈ.ˌ.ˌ] buy this thing for me! (e)n-ɔd-eñi_kuẽ [ˈ.ˌ.ˌ] "he who buys on credit": debtor; *cf.* **adε** [ˈ.ˌ]; *v.* **xiẽ** [ˈ.ˌ].
- dε** [ˈ] **ye** [ˌ] to see; **idε y-εre** [ˈ.ˌ.ˌ] I saw it; *cf.* **bε** [ˈ] **ye** [ˌ], **ye** [ˌ]; *v.* **miε** [ˈ.ˌ].
- dĩ ɪ** [ˈ] to be brave; **ɔdĩ** [ˈ.ˌ] he is brave.
- dĩ 2** [ˈ] to be hoarse; **urhu dĩ_ẽ** [ˈ.ˌ.ˌ] "voice is hoarse (to) him": he is hoarse; *v.* **εgogo** [ˈ.ˌ].
- dia ɪ** [ˈ] in **dia** [ˈ] **ke** [ˈ] to be near; *v.* **si** [ˈ] **kε** [ˌ]. **dia** [ˈ] **ya** [ˈ] to stay somewhere; to lodge; **ɔdi-eña ya** [ˈ.ˌ.ˌ.ˌ] he (often, or usually) stays here (the **ya** is not used in relative sentences); *v.* **mu ɪ** [ˈ.ˌ].
- dia 2** [ˈ] to become, be straight; **ɔdiae** [ˈ.ˌ] it is straight.
- dĩ_a** [ˈ.ˌ] to menstruate.
- dido** [ˈ.ˌ] (1) to be old; idiom.; used by old people instead of **xĩ-õmas** [ˈ.ˌ] for men, animals, and trees; **ahĩaũε na dido** [ˈ.ˌ.ˌ.ˌ] this is an old bird, e.g. if its flesh is tough. (2) to be mighty, e.g. by possessing a powerful charm; *v.* **wohia** [ˈ.ˌ].
- d-igwε** [ˈ.ˌ]; *cf.* **de ɪ** [ˈ.ˌ].
- d-iyο** [ˈ.ˌ] **ɾua** [ˈ.ˌ]; *cf.* **da 6** [ˈ.ˌ].
- d-ihoi** [ˈ.ˌ]; *cf.* **da 6** [ˈ.ˌ].
- dĩna** [ˈ.ˌ] to reach; to arrive; **idĩn-eña, imami-ɔẽ v-owa** [ˈ.ˌ.ˌ.ˌ.ˌ.ˌ] I arrived there (but) I did not find him at home; idiom.: **dĩn-odε** [ˈ.ˌ] lit. "to reach the road": to be successful; a curse: **eñi n-uṛu hia εyadĩn-odε nwue** [ˈ.ˌ.ˌ.ˌ.ˌ.ˌ.ˌ] lit. "things that you are doing all, it will not reach the road for you": whatever you do will not meet with success; this can only be used as a curse, not in conversation with a man who is unlucky, apparently because the expression itself is considered to be harmful; *v.* **heveheve** [ˈ.ˌ.ˌ.ˌ].
- dĩɔ** [ˌ] to be senior; **idĩ-õřẽ** [ˈ.ˌ.ˌ] I am senior to him ("I senior him"); *cf.* **odiɔ** [ˈ.ˌ]; *v.* **dido** [ˈ.ˌ], **ixiñi** [ˈ.ˌ.ˌ].
- d-itã** [ˈ.ˌ]; *cf.* **da 5** [ˈ.ˌ].
- d-ivu** [ˈ.ˌ] to (rot and) germinate; of seed-yam only.
- dĩñi** [ˈ.ˌ] (1) to be deep; **εze na dĩñi gbe** [ˈ.ˌ.ˌ.ˌ] this river is very deep. (2) to be hard to understand; to be idiomatic; **εx-ṛe dĩñi gbe** [ˈ.ˌ.ˌ.ˌ] his conduct is hard to understand; **εdo n-uzεε na εdo n-ɔdĩñi nɔ** [ˈ.ˌ.ˌ.ˌ.ˌ.ˌ.ˌ] the Bini you speak is "deep" Bini, i.e. very idiomatic speech. (3) to go to the bottom of a river, etc.; *v.* **ĩřaũĩřã** [ˈ.ˌ.ˌ.ˌ]; *cf.* **dĩñidiñi** [ˈ.ˌ.ˌ.ˌ], **udiñiũε** [ˈ.ˌ.ˌ.ˌ].
- dĩñidiñi** [ˈ.ˌ.ˌ.ˌ] deep, but not narrow; *v.* **gulugulu** [ˈ.ˌ.ˌ.ˌ]; used with the verb **ye** [ˈ.ˌ]; *cf.* **dĩñi** [ˈ.ˌ].
- d-ixwiεxwiε ɾi_ua** [ˈ.ˌ.ˌ.ˌ] not to reach normal size; to fall short in size, of men, animals, but also of corn; *cf.* **xwiεxwiεxwiε** [ˈ.ˌ.ˌ.ˌ]; *v.* **kpe-iri** [ˈ.ˌ] (of men and animals only).
- d-iziya** [ˈ.ˌ]; *cf.* **da 7** [ˈ.ˌ].
- do ɪ** [ˈ] (1) to weave, also used of the spider. **du_ido** [ˈ.ˌ] to weave (**ido** [ˈ.ˌ] "weaving"). **d-ukpõ** [ˈ.ˌ] to weave cloth. (2) to make baskets; **gũ ãε hu_ɔña n-ɔgua du_oxuae** (ho [ˌ]) [ˈ.ˌ.ˌ.ˌ.ˌ.ˌ] ..ˌ

help me to look for a man who knows how to make baskets!

do 2 [˙] (1) to attend, e.g. **du_eki** [˙˙] “to attend market”: to trade; **du_ikotu** [˙˙˙] to attend at court, of chiefs; **do_ugie**, **d-ugie** [˙] to hold an **ugie**, of the **Oba** and his chiefs. (2) to be in full swing, of trade in the market; **eki do** [˙˙] the market is on, or is in full swing.

do 3 [˙] to feed, of birds and bush-animals; *v.* **re i** [˙] (of man and domestic animals).

do [˙] **ga** [˘] to stand around somebody or something; *cf.* **ga** [˘].

do 1 [˘] a verb implying the idea “to come”, but always followed by another verb: “to come in order to do something”; *v.* **ya** [˘]; **do s-eyε na** (**sε i** [˙]) [˘˘] “coming to reach this time”: up to this time; until now.

do 2 [˘] to do something secretly; **odo ru_ε** [˙˙˘] he did it secretly. **do** [˘] **guã** [˘] “to talk secretly”: to whisper. **do** [˘] **gu** [˙] **guã** [˘] to talk to somebody in secret; to whisper to somebody. **do** [˘] **mu** [˙] “to carry secretly away”: to steal (heavy things). **do** [˘] **rhie** [˘] “to take secretly away”: to steal; **odo ũ-ērhu rhie** [˙˙˘] he stole me my cap; **odo ewu rhie gũ ũε** [˙˙˙˙] he stole a garment for me.

d-obo [˙]; *cf.* **da** [˘].

d-omia [˙] to move to and fro, of people ill, drunk, drugged, or in agony; **oyidomia yo domia re u-is-eua** [˙˙˙˙˙˙˘] he was writhing (to and fro) in agony when I came (“reached”) there; *cf.* **d-oue** [˙].

(e)**doo** [˙] a common form of informal salute given when meeting somebody equal or inferior to oneself (same as **koyo** [˙]): hullo! plur. **wa doo** [˙]; **do tε** [˙˘] indicates that the speaker is worried or absent-minded (*v.* **ɔxwahe** [˙˘] song 2); **d-omo o** [˙˙] a salutation addressed to chiefs, *v.* **omo** [˙]; **do_εwae n-ɔbũ** [˙˙˙] “do, big family”: answer of the senior of a clan to the clan-greeting (*v.* **la 3** [˙]); instead of **εwae** [˙˙], **εgbε** [˙˘] or **unε** [˙˙] can be used.

d-oue [˙] to move to and fro without sleep; *cf.* **d-omia** [˙].

dõ [˙] to become, be thin; lean; **ɔña n-ɔdɔẽ** [˙˙˘] a thin, lean man; *cf.* **dõ** [˘] (?), **udõũε** [˙˘]; *v.* **si i** [˙].

do [˘] **yo** [˘] to extinguish a fire; **do_erhẽ yo** [˙˙] quench the fire!

dõ [˘] to stretch itself, of a spring-trap when catching; **ifi na dõřẽ** [˙˙˘] the trap has stretched itself; *cf.* **dõ** [˙] (?)

dɔlɔ [˙] a verb indicating (1) that a certain action is performed again; *v.* **weri-egbe** [˙˙˙]; **ɔdɔlɔ ru_ε** [˙˙˙˘] he did it again; **dɔl-egbe** [˙˙] is also used, e.g. in **dɔl-egbe ta** [˙˙˙] to repeat (saying), **dɔl-egbe ru** [˙˙˙] to repeat (doing). Hence, (2) to mend; to repair; in **dɔlɔ** [˙] **ru** [˙] to repair. **dɔlɔ** [˙] **yi** [˙] to repair, and, to prepare; also: to put in a safe place; **dɔl-eteburu yi, atekpac** [˙˙˙˙˙˘] lay the table before we leave. **dɔl-amioũaũε** [˙˙˘] “to settle adultery”: to pay the fine which is, at least, partly used for the pacification-sacrifice (*v.* **zo** [˘]), and receive kola from the husband as a sign of re-

conciliation. (3) **dɔl-oto** [ˈ.] to propitiate the ground, e.g. after a suicide.

dɔlɔ 2 [ˈ.] in **dɔl-owa** [ˈ.] to rub the walls of a house with water, mud, or leaves (Yor.) and cowdung in order to smoothe them; cf. **dɔlɔ 1** [ˈ].

dɔlɔ 3 [ˈ.] in **dɔl-ukpɔ** [ˈ.] to sew a cloth, or clothes (not only "to mend"); cf. **dɔlɔ 1** [ˈ]; v. **emasini** [ˈ.], se [ˈ].

dɔɔ [ˈ.] enticing (of women's eyes); v. **sĩ_ãro** [ˈ.].

dɔũɛ [ˈ.] (1) to put rafters on a house previous to thatching it. (2) to grow up; idiom. for **nwa 1** [ˈ]; mostly followed by **de** [ˈ] or **re** [ˈ] "coming"; **ɔɣadɔũɛ re nɛ xerhe, iyaagi-ɛɾ-ɛdo** [ˈ.] when he will be grown up a little, I shall be sending him to Benin. (3) in **dɔũ-ĩyi** [ˈ.] to impose a law.

duduudu (and **dududu**?) [ˈ. . .] quite black, e.g. soil under a rubbish-heap; **ɔsieɾe duduudu** [ˈ. . .] it is quite black; cf. **dūdūdū** [ˈ. . .]

dūdūdū [ˈ. . .] dark blue, like ink, police uniforms, and avocado-pears; used with the verb **bi** [ˈ].

duɛ [ˈ] to scatter.

du_eki [ˈ. .], **du_ikotu** [ˈ. . .], **d-ugie** [ˈ.]; cf. **do 2** [ˈ].

d-ugba [ˈ.] to dance the **ugba** [ˈ.]-dance.

du_ido [ˈ. .], **d-ukpɔ** [ˈ.]; cf. **do 1** [ˈ].

duũu [ˈ.] (1) to pound; **ɔduũ-ema** [ˈ. . .] he is pounding fufu; **duũ-exwae** [ˈ.] to make an **exwae** [ˈ.]-charm, **exwae** [ˈ.] is always pounded and then made (**ma 4** [ˈ]) into an oblong lump; **duũ-exwae** comprises the entire process. (2) to forge; not used metaphorically.

dyɛyɛndyɛyɛn [ˈ. . . .] imitation of the noise made by the **emada**'s anklets (**aba** [ˈ.] or **ɛɾɔũɔ** [ˈ. .]). **dʒɔdʒɔdʒɔ** [ˈ. . .] describes the noise made by **lubasere** [ˈ. .].

eba [ˈ.] (1) a timber-tree, *Lophira procera*; leaves are red at first, and become green later on. (2) red tail feather of the grey West African parrot; same as **ebaxue** [ˈ. \.]; cf. **ba 1** [ˈ].

ebã [ˈ.] nakedness; cf. **bã** [ˈ].

ebã [ˈ. \] now; same as **enwa** [ˈ. \] and **nia** [ˈ]; **ebã_ure** [ˈ. \. \] now you have come! **ɔd-ebã** [ˈ. \. \] he is coming now; **ebã niã** [ˈ. \. \], same as **ebã**; **ebãbã** [ˈ. \. \] just now.

ebaya [ˈ. \. \] restiveness; v. **zɛ 1** [ˈ].

ebe [ˈ.] (1) leaf; herb; special herbs (and other plants called **ebe**): **eb-ayad-eha** [ˈ. . .] "three-pointed leaf" (cf. **eha** [ˈ]): a shrub, *Allophyllus africanus*. **eb-ahãhi** [ˈ. . .] a shrub, *Piper umbellatum*; fruit used as a medicine against dysentery; leaf as substitute for toilet-paper (cf. **hã** [ˈ] (?); **ɛhi** [ˈ. .] (?)). **eb-ahɛ** [ˈ. \. \] fern; there are two sorts distinguished by A.: **eb-ahɛ n-oyĩ-õba** [ˈ. \. \. . .] (meaning?), the larger sort, said to be "useless", and **eb-ahɛ ne gieɾɛ** [ˈ. \. \. .] "the small fern", used for closing both ends of present-parcels sent to the **ɔba**; it is also tied (in bunches) to **ome** [ˈ.], the palm-leaf fringes, at every juju-shrine; it is an auspicious plant, and without it as a sign of friendship the juju will not accept any sacrifice; its seed is difficult to be seen, and therefore it brings prosperity in life

to the man who sees it; it is as much worth as **osumare** [...], the fruit of **uruhe** [...], and the placenta of a cow; **eb-akpe** [...] a plant, *Millettia thonningii*; the leaf is used against dysentery. **eb-eni** [...] (**eni** [...]) a kind of leaf (not the one called "elephant-grass") used as thatch; it lasts for about five years, and if there is a fire in the house, for seven or more years (*v.* **ebi_eba** [...]). (**eb-evarie** [...] another name for the fish **arɔe** [...]; when dried, its skin is oily like the leaf wrapped around **evarie** [...]). **eb-egogo** [...] a tree (F.D. list: **ebogogo**), *Carapa procera*; leaves are used to cover the ridge of thatched roofs; they are tied to **ekwe** [...] (palm branches that are woven together). **ebi_eba** [...] an inferior sort of **eb-eni** [...]; used for parcelling food-stuff. **eb-iy-edo re** [...] "leaf of the money the Binis are eating": a small plant, *Ageratum conyzoides*; it has a white "cotton"-tuft at its top; used in the following symbolic way: if somebody comes with a request to an influential clerk or a man in an important position, he will be shown this leaf as a veiled question for a bribe or a present, hence the name. **eb-is-ũgu** [...] (**isã** [...]) "leaf of vulture-faeces": a leaf used for rubbing house-walls; it is mixed with charcoal and gives the walls a black colour (*v.* **usie** [...]); its name probably comes from some similarity of its quickly growing patches with the splashed faeces of vultures. **eb-itete** [...] an **afɔ** [...] leaf used for a soup (*v.*

unwɔũe [...]) and for purposes of purification. **eb-ɔdɔdɔ** [...] a small plant, *Talinum triangulare*; used in preparing a soup (*v.* **afɔ** [...]) with a taste similar to that of ocro-soup; **eb-ɔdɔdɔ n-u le na ru amaame** [...] this **ɔdɔdɔ**-soup you have made is watery. **eb-uũe** [...] "salt-leaf": a creeper, *Manniophyton africanum*; it causes itching when touched, hence the name. **ebe n-ɔy-ɔba** [...] (**yɛ** [...]) "the leaf that pleases the **ɔba**": a tree, *Monodora myristica*, same as **ikp-osa**; it is said that somebody once showed its leaf to the **ɔba** and that the **ɔba** was pleased with it and gave the man a wife and a servant; the flower of this tree, called **iyɔha** [...], "paw", is used in a game. Redupl. **ebebe** [...] or [...] green; **ɔru_ebebe** [...] it is green. (2) paper; also: **ebe n-agb-ẽbe** (or **n-aya** [...]) [...] lit. "leaf that is used for writing". (3) book; also: **ebe n-atie** [...] "leaf that is read" or, **eb-ebo** [...] "European leaf"; **eb-imu** [...] warrant of arrest.

ebɛ [...] wine-tapping; *cf.* **bɛ** [...].
ebẽ [...] boundary between farms of owners sharing the same plot; *cf.* **ebẽ** [...] (?); *v.* **sɛ ɪ** [...].

ebẽ [...] pointed iron rods or broken glass (covered) serving to keep people off from farmland; *cf.* **ebẽ** [...] (?).

ebi [...] darkness; mostly reduplicated: **ebiebi** [...]; **ebiebi so gbe** [...] "darkness has darkened much": it is very dark; **ebiebi so** [...] "darkness is darkening": it is getting dark; *cf.* **bi ɪ** [...]; **viɪviɪi** [...].

ebo [··] European; white man;
 ebo n-oxwa [·..] “the great
 white man”: the Governor; eb-
 igedu [···] manager of a timber-
 camp; *cf.* Yor. oyibo [...↗].

ebɔbɔzi [...] (ɔ- seems also to be used as a prefix) a dish prepared from cassava: unground cassava is cooked, then cut in slices, and kept in water until daybreak. It is eaten during farmwork because it is easy to prepare and can be kept; it is considered to be rather inferior, and it is mostly eaten by poor people; **ebɔbɔzi** is said to have been the original way of preparing cassava (together with **efɛrhinyɛ** [...]) before **ekpukpu** [...], **usi** [...], and **igaɽi** [...] were introduced, which are the most usual cassava dishes now.

ebubε [...] dust; fine sand; *v.*
exae [...].

ebubule [...'] a herb used as an ingredient for soups by the Akure people (Yorubas); it is said to be able to cure **elapurhu** [...], fugitive swellings.

eda [ˈɛda] rain-water; *cf.* da [ˈda].

edae [·↗] a “tying”-charm used to ward off death, in cases of fainting, unconsciousness, or approaching death; agb-edae y-
 ɔɾ-uɦuũu ɔ-ɔkuɔɾe [·↗ . . . ↗ ·]
 edae was tied to his head when he had fainted.

Edaikẽ [·↗·] title of the heir to the throne in Benin; he has a court of his own at **Uselu** [...], and is a member of the **Uzama** [···].

edaũε [·↘·] examination; *cf.*
daũε [·].

ede ɪ [˙] buffalo; bush-cow; *cf.*
Yor. ede [˙↗].

ede 2 [**.**] a strong creeper consisting of many threads.

edε [·] (1) grey hair. (2) grey:
 ɔfua v-edε [··] it is grey (lit.
 "white") like grey hair; *v. to* [·],
 emue [...].

edi [ˈɛdɪ] civet-cat; *v.* ɔxɛ 2 [ˈɔxɛ].

edia n-ukpakõ [..̣̣̣̣] a kind of white yam with a faint smell; cf. ukpakõ [̣̣̣̣]; v. ema z [...].

edigue [...] villager; bushman; *cf.*
dia 1 [...], igue [...].

edĩřã [··] here; more vague than
eũa [·↘] “this spot”: this side,
way, part; in this place; edĩřã
oye řa [·...·] is it in this place?

Edogũ [·[̣]·[̣]] title of a war-chief;
Praise-name: *v.* Abigēgē [·[̣]·[̣]];
cf. Yor. ogũ [·[̣]·[̣]].

edõ [ˈ] a large flying insect; it sheds its wings; edible.

Edoni [ˈɛdɔni] name of an Ōba.

edɔũe [·.↘.] roof, the whole construction, including the thatch, but not used for iron sheets, *v.* **ekpamaku** [·..·]; **edɔũ-owa na mayo gbe** [·.·.↗.↘] the roof of this house is not very high.

edura [ˈɐ̃ː] driver (form used by old people and women; nowadays, **edraeva** is generally used).

ee [·] answer to the salute **koyo**
[·] (“yes”); **ee-ko** [·] “yes,
friend!”

efa [...] a "band" of the **ɔba**'s who purify breaches of taboos (**awua** [...]) at the **ɛguae** [...]; they are relatives of the **ɔba**; the sacrifice to **otɔe** [...] is also performed by them; they form a special sib under the **Ogi-efa** [...].

efada [..'] missionary, especially a Roman Catholic father. Engl.

efẽ [...] (I) side (of the body); efẽ
xia ẽε [...] “(my) side aches

me"; **ɔgb-eñi y-ɔũ-efẽ** [· · ·] he hit me (something) in the side.
 (2) **efẽ-so** [· ·] some parts (not a good expression, considered as "boyish" speech, *v.* **ihe** [· ·]); **efẽ-so yema ɔ-ɔ** [· · ↗ ↘] some parts are still good in it.
efẽrhinye [· · ·] a dish made from unsifted cassava: the cassava is ground, and the starch (**usi** [· ·]) pressed out; the remaining powder is left for two days to ferment, and is then fried. This dish has been given up by the Binis, but it is still the stock food of the Jekris and Sobos; *cf.* Port. farinha; *v.* **ebɔbɔzi** [...], **igari** [· ·], **ekpukpu** [· ·].
efi [· ·] violent storm.
efu [· ·] bullet; *v.* **igele** [...] (shot), **uke** [· ·].
efũ [· ↘] fleshy parts, flesh, of animals and human beings.
ega 1 [· ·] main part of the cult of **Ɔxwahe** [· ↗ ·] known to adult men only; *cf.* **ga 1** [· ·], **ugaũe** [· ↘ ·].
ega 2 [· ·] a fence across the bush on which traps are set; also: **ega_ifi** [· · ·] (**ifi** [· ·] trap); *cf.* **ga** [· ↗].
egalahi [· · ↘] small drinking-glass; liqueur glass; *cf.* Engl.
egedege [· · ·] a double-storey house; *v.* **kpɛtɛsi** [· ·].
egie [· ·] title (of a chief) **egi-asegbere** [· · ·] hereditary title; short for **egie n-aɛɔsegbere_ɔsegbere** [· · · · · ·] "title that is taken ('eaten') turn by turn"; hereditary titles are those of the **Ezɔmɔ** [· · ·], **Oliha** [· · ·], **Ɔro** [· ·], **Edɔhẽ** [· · ·], **Ɔlɔtɔ** [· · ·], **Eholɔ N-iɛ** [· · ↘ · ·] and **Elogbose** [· · ·] (also called **Ologboshere**); also **Ogiaũe** [· · ·], **Elema** [· · ·], and those of the Ogies; not hereditary are the "body-titles"

(**egi-egbe** [· · ·]), i.e. those of the chiefs representing the Ɔba's eye, head, etc. as well as the **Ɔhi_ɔba** [· · ·], and the titles of the **Eyaɛvo** [...] chiefs; *cf.* **ugie** [...] (?), **ogie** [...], **igie** [...] (?).
Egi-enwa [...] a clan which is said to have originated from **Akure**. Chief **Edogũ** [· ·] belongs to it; *cf.* **ogie** [...] (?); *v.* **egbɛe** [· ↘].
Egi-esã [· · ·] a sib to which most Ishan (**Esã** [· ·]) people belong; its head is the **Ezɔmɔ** [· · ·] who is said to have been king of Ishan at one time. Chief **U_ nwagwe** [· · ·] also belongs to this sib; *cf.* **ogie** [...]; *v.* **egbɛe** [· ↘].
egile [· · ·] land-snail; *v.* **akeɛkeɛ** [... ↘ · ·].
Ego [· ·] a Bini village situated on the road leading to Siluko (**Isiloko** [· · ·]).
eguegbɛ [· · ·] (1) a force serving **Ɔxwahe** [· ↗ ·] and represented in his shrine; it reminds the god of any broken oaths that were sworn by him, and it also helps to kill a man who has trespassed against him: lit. "helper to kill"; *cf.* **gu** [· ·], **ɛɛ** [· ·], **gbɛ** [· ·]. (2) a rope with a noose meant to entrap the victim's foot; used in the trap **otohio** [· ↘ ·].
eguozaa [· ↘ ·] cry of onlookers used to encourage people who are felling trees on a new farm.
egwi [· ·] the land-tortoise; it is the clever animal in folklore; praise-names: **eñi z-okp-owe** [... ↘ ·] "the thing that swaggers" (proudly); **eñi nyakã** [...] "the thing that walks like a cripple"; *v.* **emosima** [· · ·], **ɛɛvo** [· ·], **elukeluke** [· · ·].
egba [· ·] hunter's hide; *v.* **ɔxɛ 2** [· ·].

egbagbo [...] faith; belief; nowadays iyayi [...] is more in use; cf. Yor. gba gbo [...].

egbaha [...] beam supporting the wall above a door.

egbalaka [...] ladder.

egbaɔzoaɔ [...] an illness similar to esalo [...]; it attacks the hands or feet in the form of pimples which are very painful; there is no swelling, but a discharge of mucus; if treated, it breaks out at another spot; cf. gbe [...], zɛ 2 (?) [...], aɔ [...].

egbaxiã [...] lover, used of women but also of men; the word does, however, not necessarily imply sexual relations.

egbe [...] (1) body; egbe n-ɔkp-ɔũa (kpe [...]) [...] "body that is beating a man": a kind of jerking pain in the bones, perhaps due to rheumatism; also called egbe n-ɔfi-ɔũa-eũi [...] "body that is striking a man a blow"; idiom.: egbe ãe da ãe [...] "my body is precious to me": I am careful not to hurt myself; imu-egbe gb-okuta [...] "I took body struck stone": I hit myself against a stone; egbe gu-ɛ ru [...] "body is doing with her": she is having a miscarriage (there is said to be no wilful abortion nor abortive medicine; but others, e.g. repudiated lovers, are occasionally, though not frequently, held to be the cause of miscarriages); egbe mu-ẽ [...] he is fooling about, or intruding, out of high spirits; iɔ-ɛɛ y-egbe n-ɔhe [...] "I did (it) to him to (his) body as (lit. 'give'(?)) a present": I did this to him without his

being able to take revenge; egbe is further used in the following compound expressions: egb-ame [...] = ɔkp-ẽzɛ [...] riverside; bank (Egh. Hist.); egb-ekẽ [...] house-wall; egb-owa [...] latrine; the general term; not as outspoken and "boyish" a term as ow-isã [...]. (2) one another; each other; iɔ gu egbe gbĩna [...] they fought each other. (3) the same (with ɔni [...]) "that"); egb-ɔn-iw-en-udo mɛ [...] "that body (which) I said (wɛ [...]) that you might weave for me": the same that I told you to weave for me. (4) will; egbe n-uyasu ãe-ir-egbe [...] "body you took to lead (=accompany) me is not (sc. your own) body": it was not of your own will that you accompanied me; egbe-ir-egbe n-uyaha ã-osa [...] it was not of (your own) will that you paid me (your) debt (the i may also be omitted or, at least, be very faint). (5) though (v. rhe [...]); egbe n-uya ru-ɛ, t-iyayegb-uɛ [...] "body you took to do it, I shall still flog you": though you have done it (viz. in spite of your previous refusal), I shall still flog you! egbe n-imaya hemi-ɔẽ, iyesiẽ nɛ [...] "though I had not yet seen him, I still denied for him", viz. that he had done a certain thing.

egbemũɛ [...] high spirits; cf. egbe [...], mu 1 [...].

egbeɔxɔũɛ [...] easy life; leisure, as e.g. the wife of a "big" man with many servants has; cf. egbe [...], ɔxɔ [...].

egbo [...] felling trees, when mak-

ing a new farm; **egbo fo ne v-ugbo** [ue ra [· · · ↗ ·]] is the felling of trees finished already on your farm? *cf.* **gbo** [·]; *v.* **itērhā** [...].

egbō [·] (1) a high fence (with openings at the side) made of **ixiūi** [· ·] -trees, and standing at the village entrance (**uye** [·]); it keeps off evil spirits and bad charms; **ixiūi** is used because of its particular "power" as the most senior, "aged", tree. (2) a name.

egboyo [· ·] native tobacco, much planted on farms.

egbu [· ·] a kind of woodpecker with a big head and short beak (**akpalakp-erhā** [· · · ·] has a smaller head, but its beak is a little longer).

eyā [·] (1) chain; not as big as **ogioro** [· ·]; **eyā na kōkō gbe** [· ↗ · ·] this chain is very big. (2) prison (in the meaning of imprisonment); **amu_ē y-eyā** [· · ·] they put him in prison; *cf.* Yor. **enwo** [...]; *cf.* also **oleyā** [· ·], **osuooleyā** [· · · ·]; *v.* **ogba** [·].

Eyaevo [· · ·] "sharers of the country": this term refers to two groups of Bini chiefs, the **Eyaevo N-ogbe** [· · · ·] and the **Eyaevo N-ore** [· · · ·]. While the first group contains the household officials at the **Eguae** [...], the second consists of the fief-holders in the country, who, however, reside in Benin City. The four most important members of this group are: **Iyase** [· ·], **Esogbā** [· ·], **Esō** [· ↗], and **Osuma** [· ·]; they are also called **Eyaevo n-ene** [· · · ↘], "the four Eyaevo"; while the others are the **Eyaevo n-ikoto** [· · · ↘ ·], the

"lower eyaevo"; *cf.* **yae** [↗], **eyo** [...], **Ogbe** [· ·], **ore** [· ·].

eyitā [· ·] a position in the **ogwega** [· ↘] -divination (o.o.o.c.); of Yor. origin?

eyo [· ↘] (1) rubbish lying in the house in the morning before it is swept; *v.* **ikpoleyo** [· · ↘]. (2) bad taste in, and smell from, the mouth, esp. in the morning.

eyo [· ·] present of food given to e.g. **emosima** [· · ·], the tortoise, when seen by a worshipper of **Ḫwahe** [· ↗ ·].

eyoyo [· ·] a tree, *Trichilia prieuriana*, but also *Duboscia viridiflora*; used as firewood only.

eyore [· ·] an idiomatic word for conception, pregnancy, used when wishing that young people or foreigners may not understand what is being said; *v.* **rhie** [↗].

eyo [·] eating-feast; *cf.* **yo** [↗].

eyute [· ·] camp near the river; beach; **eyute n-omose** [· · · ·] "a beautiful shore", beginning of a Christian hymn in Bini; *cf.* Yor. **ebute** [· ↗ ·].

eha [·] three; **ed-eha** [· ·] three days; **ax-eha** [· ·], [· ↘] three pots; **axe-n-eha** [· · ↘] the three pots; **eha_iro v-ugie** [· · ↘ · ·] "three are not in twenty": seventeen; redupl. **eheha** [· ·] all the three; **eheha** [· ↘] in groups of three.

ehā [·] in **ehā_ēgbe hia** [· · · ·] dressing up; originally: dressing up as masquerade dancer; *cf.* **hā 2** [↗].

ehā [·] six; **iṛā ehā de** [· · ↗] six of them are coming.

ehaekpē [· ↘] name for the group of chiefs who are neither members of the **Uzama** [· ·] nor of the **Eyaevo** [· · ·]. Their leader is

a brother by the same father, hence **ehoyae** means something like: "a brother by the same father who is, at the same time, one's enemy", "hidden enemy among one's relatives". It seems, however, that the term can also be used without any connotation of enmity, only to denote paternal relatives. (A brother by the same mother is not usually one's enemy; this was explained by the fact that he is "of the same blood", and that he shares one's properties.) Cf. **oyae** [·].

ehōē [·\·] purification (general term); cf. **hōē** [·]; *v.* **ihōēgbe** [....], **ihōōwa** [....], **ihōēō** [....].

Eka [·] the Ika-people (and language) inhabiting the Agbor Division of Benin Province, and **Igbāke** [·] in the Benin Division; they are a branch of the Ibo-speaking peoples.

eka [·] "biscuits"; a baked or fried foodstuff consisting of maize: **eka_ōka** [··] of beans **eka_ere** [··], of yam **ek-inya** [··] (fried with oil or lard, or baked; may be ground before), or of plantain **eka_ōyede** [··...] (plantains cut and fried); cf. Yor. **akara** [...].

ekaewe [·\·] sgl. **ō-** a band of the **Ōba**'s consisting of some of his relatives and performing the sacrifices at the **ugies**, together with the **Ihama** [··].

ekaya (or **ikaya**) [....] (1) bridle. (2) gag; *v.* **uxu** [·].

ekaikai [··] measles (?), same as **enwinwa** [··].

ekalaka [·\·] glass tumbler, probably Port. *caneca*; *v.* **ukpu** [·], **igobele** [·...], **egalahi** [·\·].

ekaṣasī [·...·] kerosene, also called **am-urhukpa** [·\·] "lamp-water". Engl.

ekasa [....] (1) a tree, *Omphalocarpum procerum*; husks of its seeds, put on a string, are wrapped in "bamboo" (raffia) leaves and worn round the feet as a rattle. (2) rattle (*v.* above). (3) a dance performed after the **Ōba**'s coronation at which **ekasa** rattles are worn.

eke [·] place; **eke n-iyē** [·...·] the place where I live; *v.* **ehe** [·], (e)d—.

Ekegbiā [··] title of a chief, the senior of the **Isīēūero** [....] sib.

ekeze [··] a masquerader representing a spirit **Ekeze** who appears when the **Ōvia** [·]-society dances, disturbing the masqueraders, and driving them away. The **Ōvia** people fight him, but, however numerous, they are always conquered; called **ekeze n-iy-ēīūi** [·...·] "Ekeze, the mother of the god".

ekē [·] rest-day of a god (every fifth day) when the priests stay at home, adorning their juju; whoever works, is supposed to meet with bad luck; cf. **ede** [·].

ekē [·] (1) mud (for house-building); **ekē n-exwi** [···] black mud, mixed with **ulakpa** [··], the red and best mud, in house building; **ek-ēxexae** [··] sandy mud; formerly used to fill swampy spots in the rain-pit (**ukpafē** [··]) now also for plastering the house-walls; it is used for building when other mud is lacking; **ek-ōbue** [··] clay (for pottery), *v.* **obue** [··]; *v.* also **oṣoṣo** [·...], **orhue** [·...]. (2) wall, **ek-ōgbe** [··] "wall of

Ogbe": the wall running round the **Ḑguae** [...], esp. the **Ḑba**'s harem. There was once a law that anybody who touched this wall was to be killed. This, however, led to so many false denunciations that the **Ḑba** decreed that the man who denounced the offender should be killed as well. Since then, it is said, there has been no further report.

ekē [·↘] egg; **ek-ḑxḑxḑ** [···] hen's egg; **ekē-kpekpeye** [····] duck's egg. Throwing eggs at a man is the greatest insult in Benin.

eki [·] a pad used when carrying loads (cloth, grass, etc.); same as **ukuoki** [··]; **uḡuga rhi-eki** [····] "may you not serve (and) take the pad" scil. "as your only reward": may you be rewarded for your service (to a servant coming from work, as an answer to his greeting, by a senior man). There is also a curse: **t-uḡaga rhi-eki** [····] may you serve and receive a pad (as your reward).

ekia [··] (1) penis. (2) **eki-osisi** [····] trigger of a gun. (3) **eki-awa** [····] "dog's penis": a shrub, *Erythrina* spec. (also *Callichilia stenosepala*); one has a long fruit and a dark green stem, the other, a short fruit (distribution of the Latin names unknown).

(e) **kigbesiyeha** [····] "missing ten in sixty": fifty.

ekita [··] dog; cf. Ibo **nkita** [··]; v. **ovi-akota** [·...], **awa** [·].

eko [·] (1) a "camp", i.e. a temporary, though possibly long-inhabited settlement for purposes of hunting, farming, and formerly war; **ek-aḡē** [·↘] a shelter consisting of four poles

and a roof of mats, serving e.g. as a market stall; cf. **oko** 1 [·]; v. **agḑ** [·], **oxogbo** 1 [··]. (2) name of Lagos (Yor. **eko** [·↗]); perhaps the name is of Bini origin, as there is a tradition that Lagos was founded as a Bini war-camp.

ekoko [·↘] cocoa; Engl.

ekokohiē [·↗] native spoon consisting of the cover of a snail's shell; still used by a few old people, and in bush-villages; v. **akeṛekeṛe** [·...↘], **ekuye** [··].

eku [·] malice; **ekueku** [··] wrong; false; undue; **ḡbe ḑ-ēkueku** [····] he flogged me without reason; v. **iḡo** 1 [··].

eku [·↘] semen.

ekue [··] bellows; **ozo gua kp-eku-eṣeṣe** [·↗↗··] Ojo knows very well (how) to work the bellows.

ekuēṛē [·↗] a bird the cry of which is said to spell evil, and it is believed that a district in which it is frequently heard will have many deaths; the cry is interpreted as **kū-ēṛē kēkēkēkēkē** [·····] "tie it (viz. a corpse) strongly!" and the evening- and night-cry is: **ḡvo foo** [·↘] "the country (or village) is finished!" After the first cry, a death is expected in three or seven days' time; if somebody is ill at the time of the cry, "the witches will expect his death; for it gives the witches power". Therefore, the bird is shot if it is possible; cf. **kū** 1 [↗].

ekuku [·] cook. Engl.

ekuye [··] (European) spoon; cf. Port. colher; v. **ekokohiē** [·↗].

ekuzo [··] a shrub, *Ongokea klaineana*; cf. **eka** [·](?); **uzo** [·](?).

ekwabo [ˈːː] upper arm; *cf.* **abo** [ˈːː], **ekwawɛ** [ˈːːː].
ekwawɛ [ˈːːː] thigh; *cf.* **owɛ** [...], **ekwabo** [ˈːːː].
ekwɛmɔ [ˈːːː] (also **ekwɔmɔ** [ˈːːː]) a fat brown rat, same as **ɛbete** [ˈːːː]; *v.* **esi** 1 [...].
ekpa [ˈːː] vomiting; *cf.* **kpa** 3 [ˈːː].
ekpa [ˈːː] hitting; knocking (with the fist); boxing (not a sport); **ekpa-re tu gbe** [ˈːːːːː] "his boxing resounds (much)": he has a good way of hitting.
ekpā [...] a present given to the **Ọba** in order to notify him of a sacrifice going to be performed (in which he is going to take part); this is done e.g. by the followers of the god **Ọxwahe** [ˈːːːː].
ekpayudo [ˈːːː] a tree, *Albizzia zygia*; the leaves are used for soup, the wood as firewood.
ekpakara [ˈːːː] a beetle found on the raffia palm (**ɔgo** [...]) and the oil palm (**udī** [ˈːː]); it sucks juice out of the cuttings made by wine-tappers, or out of the stumps of felled palms; *v.* **oɽu** [ˈːːː].
ekpakpahuṣagā [...ːːː] scorpion.
ekpakpehi [ˈːːː] a long loaf of yam-fufu similar to a loaf of bread; *v.* **osugba** [ˈːːː].
ekpakpoɣo [ˈːːː] a tree, *Canarium schweinfurthii*.
ekpalakpala [...ːːː] a flat fish, possessing many bones and rough scales, and therefore not appreciated, it has a red and a blue stripe on either side; *cf.* **xwaɽaxwara** [ˈːːːːː].
ekpamaku [...ːːː] corrugated iron sheet; **ekpamaku n-aya kā owa** [...ːːːːː] corrugated iron that is used to "thatch" houses.

ekparhurhu [ˈːːː] a small wasp that has its nest on creepers.
ekpekukpeku [ˈːːːːː] a shrub the fruit of which is used as a poison for rats; it is reputed to drive them mad; but if the onlooker laughs, the "power of the medicine" is supposed to weaken so that the rat will not die; also called: **ekpekukpeku n-ɔgb-ofē** [ˈːːːːːːː] "ekpekukpeku which kills rats".
ekpekpɛyɛ [ˈːːːː] duck; *cf.* Yor. **kpekpɛyɛ** [ˈːːːː].
Ekpo [...] a masquerade-society of young boys, imitating the **Ọvia** [ˈːː]-society; no mirrors and cloths, as in **Ọvia**, are used for the masquerade-dress, but only palm-branches and ropes; the senior is called **oh-ēkpo** [ˈːːːː] "priest of ekpo"; their purpose was stated to be mainly "cheering up the quarter", but they have a juju as well (in form of a stick) which has a certain power; thus e.g. barren women may sacrifice a cock to it, and offences against it are also expiated by the sacrifice of a cock; members of the society sometimes bar a road by means of a rope in order to obtain a small toll from passers-by. Where there is an **Ọvia**-society, young men leave the **Ekpo** at the age of fifteen, but where there is none, as e.g. at **Urho N-igbe** [...ːːː], they are said to remain in it until they are 35 or 40 years of age; *v.* **Akobie** [ˈːːːːː].
ekpokpo [ˈːːː] bullet.
ekpɔṣe [ˈːːːː] thanksgiving: especially a procession round the town passing all the chiefs' gates, made by a newly-made chief;

mu_egbe **ɣ-ima** **ɣay-ekpɔũɛ-ɾɛ** [... . . . ↗ .] get ready that we may go (for a) thanksgiving procession to-day! *cf.* **kpɔũɛ** [.]. **ekpukpu** [. .] a dish prepared from cassava: the cassava is ground with the rough outside of a pierced kerosene tin, whereupon it is made into a ball. This is ground again in a mortar (**olo** [. .]), mixed with water, and baked. Like **usi** [.] and **igaɾi** [. .], it is one of the more modern ways of preparing cassava; *v.* **ebɔbɔzi** [... .], **efɛrhinyɛ** [... .].

elayaloyo [. . .] a bell used in the **ɔxwaɛ** [. ↗ .]-cult; it is of the same shape as **ɛgogo** [. .], but it has a nail inside.

elalo [. ↘ .] a disease: tinea; *cf.* **lalo** [. .].

elapurhu [. . .] fugitive swellings in the arm; itches; due to filaria(?). Effective medicines are said to be **emu-ɔhae** [. . ↘] "ashes of a bachelor", and a herb called **ebubule** [... .].

elarɛlarɛ [. . .] a disease: dropsy? *v.* **owe** [...].

elukeluke [. . .] a name for the river-tortoise.

ema **ɪ** [. .] general term for "drum"; of two drums usually played together the one having the lower tone is referred to as **iy-ema** [. ↘ .], the "mother-drum", the one having the higher tone, as **ovi_ema** [. . .], the "daughter-drum". Some of the most important drums are: **em-ɛdo** [. .] "drum of Benin": a big round drum beaten with one stick during the **ugie** that is called **ukpetuɛ** [. .]; the beats are interpreted as: **gi-ɔɣ-ɔba sɛ**

[. . . .] lit. "let that of the **ɔba** pass": let the will of the **ɔba** be done! **em-iyã** [. ↘] a drum for chiefs; it is put on the ground and beaten with two sticks, especially in chiefs' houses during the **ehɔ** [.] and during **ugies** when they are "tossing" the **ɛbɛ** [. .], i.e. performing a sword-play; priests of **ɔxwaɛ** [. ↗ .] have it as well. **em-izaduma** [. . .] a war-drum. **em-izagbedɛ** [. . .] a drum played when the young men (**iɔɔyae** [. . .] and **iyele** [. .]) are dancing the **izagbedɛ** [. .]-dance. **em-uɔo** [. ↘ .] a small drum covered with hide on one side only, beaten by hand; a dance-drum (*v.* **uɔo** [. .]) mostly used by women. For other drums *v.* **iyede** [. . .], **emaba** [. . .].

ema **z** [. .] (1) yam (plant and fruit while on the farm); **inu_ema** **ũkpɛ-ɾɛ** [. . . .] how many yams did you dig to-day? *v.* **ba** **z** [↗], **fã** [.], **kpɛ** [.], **viɔ** [↗], **inya** [. .], **isã** [. .], **eka** [. .], **eru** [. .], **igbĩ** [. .], **ivu** [. .]; red yam (**ikpɛ** [. .]): **emilɛ** [. . .], **olimɛhi** [. . .], **uhoboriabe** [. . . .], **ugo** [. .] (wild); white yam (**emɔwɛ** [. .]): **edia** **n-ukpakɔ** [. . . .], **ogigbã** [. ↘ .] (wild); red and white yam: **erhuɾu** [. .]; other varieties are: **aɾebũ** [. .], **olusɛ** [. . .], **udĩ** [. .], **igioɾua** [. ↗], **ukpu** [. .]. (2) fufu made from yam.

emaba [. . .] (1) a drum made from a calabash, with a rattle fastened to it; used during **ugies** [. .], and by some chiefs. (2) a dance at which the dancers hold this drum and drum on it, while moving forward and backward; *cf.* **ema** **ɪ** [. .].

emasini [...] machine, e.g. **emasini n-aya dɔl-ukpɔ** [...] "machine for repairing clothes": sewing-machine.

ematɔ [...] iron; *cf.* **ɔtɔ** [...] (?); *v.* **ogũ** [...].

eme [...] monkey; *v.* **atugiẽ** [...], **alazi** [...], **axarho** [...], **exoxo** [...], **ogĩ** [...], **ɔsa** [...], **uhiri** [...].

emehe [...] (1) bands, or crowds, of women acclaiming the **ɔba** when he is marching through the town during the **ugie** [...] called **isiokuo** [...]; they exclaim **iyare!** [...] "safe arrival", or "welcome home". (2) **emehe n-urubi** [...] carriers of the **ɔba**; they must never be seen by the **ɔba** without a load on their heads, therefore, when he is near, they either put the nearest thing on their heads, or, they lean their heads against a house-wall, as if about to lift the house, asking help of passers-by: **mu me** [...] "lift it for me" (**Urubi** [...] is a quarter of **Urelu** [...], near Benin City); *cf.* **mu** [...] (?), **ihe** [...] (?).

emiaũe [...] illness; complaint; may be made specific by a noun indicating a part of the body, e.g. in **emiaũ-obo lɔɔ ũe** [...] lit. "an illness of the hand is paining me"; a special disease is **emiaũ-ũhobo** [...] lit. "Sobo-disease": probably ascites; *v.* **uhuũova** [...].

emile [...] a special kind of red yam the fruit of which hangs from a rope; *cf.* **ema 2** [...].

emiowo [...] meat; same as **aãaũe** [...].

emobo [...] a dress of the **ɔba**'s; not the most elaborate one.

emosima [...] a kind of tortoise said to have been charmed by **ɔxwahe** [...] and put in the bush surrounding his shrines. They are sacred and must not be caught and are even given food (*v.* **eyo** [...]). It is believed that in farm fires they remain unhurt because they are under a charm.

emotã [...] an **uruhe** [...] tree standing on **ɛki-ɔba** [...] in Benin City which is the seat of a god (?) that is worshipped. The **ɔba** makes sacrifices to it, and any burial must pass under it. Cowries and chalk are then thrown to it as a sign of notice to the tree or the power manifested by it.

emomɔ [...] loan; *cf.* **momɔ** [...], **iyɔ 1** [...].

emowe [...] one variety of white yam; *cf.* **ema 2** [...].

emue [...] (1) ashes. (2) grey: **ɔfua u-emue** [...] it is grey (lit. "white") like ashes; *v.* **edɛ** [...].

emunemune [...] fire-fly.

ene [...] four; **ma ene nɔ** [...] we were four of us. **ene(i)r-ɔv-ugie** [...] lit. "four are not in twenty": sixteen; **ene(i)r-ɔv-iy-eva** [...] "four are not in forty": thirty-six; redupl. **enene** [...] all the four; **enene** [...] four by four; in groups of four.

eni [...] elephant; elephant tusks are kept on the **ɔba**'s **erha** [...] -shrine (*v.* also **akɔhẽ** [...], **oko** [...]); **eni ame** [...] hippopotamus (**oroboto** [...] is more in use); *v.* **udiã** [...], **ebe** [...].

eni [...] name; **eni řuẽ vo** [...] what is your name? **u-ati-eni řuẽ** [...] "what do they call your name?" is more usual; *cf.* **ihe ni** [...].

enia [˙] so; thus; *cf.* erio [˙].

enibokũ [˙˙] a white bird, the Cattle Egret or Buff-backed Heron, which is considered to be very "senior"; its praise-name is enibokũ ɔ̃xɔxɔ n-uhɛ [˙˙˙˙˙] "Enibokũ, the fowl of Ife." They are not common at Benin City, but many of them are said to come at the time of the Ọba's igwɛ [...], the sacrifice to his head, where also one enibokũ is included (?); thirty or fifty come to a certain tree near the Ẹguae [...]; they are said to come from Ife.

enitã [˙˙] crayfish (found in rivers).

enixuxu [˙˙˙] pigeon; it is a symbol of happy marriage; oṣũ-ĩṣã ye v-ɔɣ-enixuxu [˙˙˙˙˙˙˙] their marriage is like that of the house-pigeons.

enwa [˙˘] now (same as ebã [˙˘]); redupl.: nwanwa [˙˘]; enwa ũde [˙˙˘] now are you coming?

enwananwana [˙˙˙˙] flash of lightning, or of the reflected sun in a mirror; enwananwan-erhẽ [˙˙˙˙˙] spark from worked iron in a smithy (Ọxw.); *cf.* nwananwana [˙˙˙˙]; *v.* ehohaũɛ [˙˙˙˙].

enwanie [˙˘˘] answer; *cf.* nwanie [˙˙], inwanieũɛ [˙˙˙˙˙].

enwaũɛ [˙˙˙] a palm-branch with its side branches on; enwaũ-ẽṣiũi [˙˙˙˙˙] (unusual tones) "palm-branch of ẽṣiũi [˙˙˙]": a tree *Dracaena* sp.; its leaves are like palm-leaves; when cooked they are used as a medicine against gonorrhoea; *v.* exɔɛ 2 [˙˙˙].

enwɛ [˙˘˘] (1) (mother's) breast. (2) milk; enw-ɛmila [˙˙˙] cow-milk.

enwini [˙˙˙] a drum which is

beaten by the Ogbelaka [˙˙˙˙]-people during ugies [...] (or at one particular ugie?).

enya [˙˘˘] promise; *cf.* nya 2 [˘˘].

Enyae [...] name of a Bini village, seat of an Ọxwahe [˙˘˘˙]-shrine; a market is also held there.

enyanya [˙˘˘˙] yawn; *cf.* nyanya [˙˙˙˙].

enye [˙˙˙] a round fruit similar to a calabash; edible.

eome [˙˙˙] "yes, my son"; used by old men to young men; a short form for e, oui ũɛ [˙˙˙˙˙˙˙].

epiãpiã [˙˙˘˘] the Piping Hornbill; same as axwɛxɛ [˙˙˙˙˙˙˙].

era [˙˙˙] ganglion; *v.* ake [˙˙˙˙].

eri [...] (1) knotty part in a piece of wood, or in a creeper; eri_erhã na igiava [˙˙˙˙˙˙˙˙˙˙˙˙] the knotty part of this tree (or, wood) cannot be split; *v.* mu 1 [˙˙˙˙˙˙˙˙˙˙˙˙]. (2) retardation in growth (of a child, e.g.); *v.* kpɛɛ [˙˙˙˙˙˙˙˙˙˙˙˙].

eria [˙˙˙˙] (1) grazing; *cf.* ria [˙˙˙˙˙˙˙˙˙˙˙˙], ɾɛ [˙˙˙˙˙˙˙˙˙˙˙˙]; *v.* rie [˙˙˙˙˙˙˙˙˙˙˙˙]. (2) explanation of the code-words in the ogwɛga [˙˙˙˙˙˙˙˙˙˙˙˙]-oracle.

eriaría [˙˙˙˙˙˙˙˙˙˙˙˙] sandfly.

erierie [˙˙˙˙˙˙˙˙˙˙˙˙] a bath containing "medicines" taken by a man when about to die: somebody else will then die in his stead, while he himself will recover; this "substitute" may even come from the same family.

erio [˙˙˙˙] so; thus; v-en-uṣu na, eri(ɔ)_ayaaru lel-ɔsi_ɔũa [˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙] lit. "as you are doing now, so people do follow their friend": you are acting like a real friend; v-erio [˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙] thus; like that.

eriri 1 [˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙] a small white ants' hill used as a food for chickens and for ɛkose [˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙]; *v.* ulelefe [˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙˙].

eriri 2 [ˈɪɪ] drag-net; *cf.* Jekri
eriri [ˈɪɪ].

ero [·] lodging in somebody else's house for want of a house of one's own; **ero iye** [··] I am in lodging, or a lodger; **ix-ero** [···] rent; *v.* **ixo i** [··]; *cf.* **ro** [·↗], **ɔruero** [....].

eru [·] a rack standing on a farm, or, for greater safety, in the bush, on which the yam-harvest is kept. It consists of several main poles (**utōyoto** [....] or **uke** [·]) standing at equal distances and supported by forked branches (**ikadele** [·↘]), and between these there are smaller poles called **oxe** [·]. The yams are tied horizontally to stripped palm-branches (**exæ** [·]), and each row is called **ugā** [..]. The structure is supported by cross-poles, three in number, which are called **ogba** [·]. In measuring the yam-harvest, the distance between two main poles is **uhoho** [...], half the distance is **ekp-oxe** [··], that between three main poles (= two **uhoho**) is **ewe** [..].

erha [ˈ] father; erha ũɛ [ˈ] my father; erha-a [ˈ] your father; erha-e [ˈ] his father; erha ũa [ˈ], erh-ima [ˈ] our father; erh-uwa [ˈ] your (pl.) father; erh-iĩã [ˈ] their father. erha ũ-osa [ˈ] “our father Osa”: an epithet of Osa [...]. erh-odede [ˈ] grandfather; erha ũ-odede [ˈ] my grandfather; also: erha ũɛ n-ɔxwa [...]. The term may be specified: erh-erha [ˈ] father’s father; erh-iye [ˈ] mother’s father; *v.* umɔbɔ [...]. (2) “father” as the revered ancestor whose shrine is

in every Bini house. (3) *erha* *ũe n-agbũ* [^ˈ...^ˌ] “my father of this world”: my lover (said by a woman); the man thus referred to may be quite young; and the reason for this is probably that he is “like a father towards his beloved”, *v. iye* [^ˈ], *egbaxiã* [...]. (4) *erha n-as-agbũ miẽ* (*sẽ i* [^ˈ]) [^ˈ...^ˌ] “the father whom one reaches the world to see”: fosterfather, or generally, a man who treats a young boy like his father, i.e. shows kindness to him.

erhã [·] (1) tree; shrub; erhã n-igbõ ya k-ɛhi [...↗·] “the tree which the foreigners (or Ibos) take to construct (kɔ [·]) their ɛhi”: a tree, *Erythrina senegalensis*; erh-ẽrhẽ [·↘] “tree of fire”: practice of felling a tree by putting fire to it; erh-ũkoko [...] “pipe-shrub”: a shrub, perhaps *Sterculia oblonga* (F.D. list: Okoko), from which the tubes of long pipes are obtained. erhã n-ɔba ya kp-oti hĩ_ẽdo re [...·] “the tree which the ɔba took to take the leprosy away from Benin”: a tree, same as anyaerhã [...] (F.D. list: *Distemonanthus benthamianus*). (2) wood; stick; erh-ẽru [·] (all the) sticks used in a yam-stack (eru [·]). erh-ẽzo [·] “stick of law-suit”: dock; witness-box; ɔzen-unu_ẽřẽ v-uw-erh-ẽzo [...·] he gave his statement in the witness-box (or, in the dock). erh-ĩdo [·] the stick to which the threads are fastened in a loom.

erhe 1 [...] part of palm fruit that joins the fruit to the tree; the **erhe** are burnt in order to obtain

em-uxuẽ [··] palm-husk ashes; when burning they are called uxuẽ [··].

erhe 2 [...] a copper stool sent by the Portuguese, *v.* L.R. p. 112 (on p. 111 there is a brass copy of it, made by the *Ọba Eresonye* [··]).

erhẽ [...] fire; kok-erhẽ ni me [··] build up (lit. "collect, join", viz. the firewood) that fire for me. erhẽbavogo [··] "fire is flaming on an old farm"; a shrub, *Enantia affinis*; the wood is yellow inside, a feature which probably explains the tree being called "fire" (but it is not clear why "on an old farm"); wood is used for building purposes.

erherhe [··] a plant similar to ikpogi [··] with small fruit containing seeds; it is said to taste very pleasant when fried, and to cause indigestion when eaten much.

erhõ [··] crawl-crawl; erh-ãbe [··] "crawl-crawl of razor": barber's rash.

erhuã [··] tying one's cloth; *cf.* rhuã [··].

erhũmohi [··] the Dark-heeled Cuckoo, or, Senegal Coucal.

erhuṛu [··] a kind of yam, red and white; fruit a little bitter; is eaten a good deal by the Yoruba people; a medicine is obtained from it ensuring quick conception; *v.* ema 2 [...].

erhuũu [...] (1) prayer, Christian and pagan. (2) blessing; *v.* ise [··].

erhuũuriaria [...] butterfly; *v.* ovi [··].

ere [··] a white bean (not from a shrub, like ikpexie [...]) of which the Yorubas make eka

[··] (Yor. akara [...]); the Bini people use maize and water-yam; *cf.* Yor. eree [··].

ere [...] (1) gain; profit; ere ṛue kpóló v-eũi n-uxiẽ na [··] "your profit is great in this thing that you are selling". (2) reward; ere n-ṛhie me v-ekpa eũi n-iṛu ne, eṛ-ṛ-eua [··] lit. "the reward he gave me for the thing I did for him is what is there", i.e. is over there; *cf.* Yor. ere [...].

Eresonye [··] name of an *Ọba*.

eretere [··] deception (by somebody); *cf.* tere [··].

ero [··] cunning; deceiving; cheating; *cf.* ro [··] (?); *v.* ru [··], eke [··].

erɔ [...] knife; for kitchen and eating; eṛ-ulema [··] cobbler's knife (*cf.* le [··], ema 2 [...]).

eru [...] placenta.

eṛṛṛṛ [··] eight.

eṛuã [··] any harmful ebo [··] (charm) destined to cause sickness and possibly containing poison as well; it is put into food, thrown at people when they are present, blown into the air when they are absent, put on one's path, etc; *cf.* ṛuã [··]; *v.* gbe [··] xe [··].

esa [··] (1) side taken by somebody who is not concerned in a quarrel, palaver, etc.; d-esa n-uye v-ṛ yi [··] "which side (is it that) you are in (it)?" on which side are you? (2) share in some enterprise, plot of ground, etc.; esa_ṛṛ-ue vo v-ṛ [··] "your (own) share is what in it": what is your share in it? idiom.: eũe_sesa [··] it is of no account; it does not matter; n-uṛu na hia_iũe_sesa [··] it is of no account; it does not matter; n-uṛu na hia_iũe_sesa [··]

“all this what you are doing is of no account”: it does not do me any harm; *cf.* **igbesa** [...].

esabu [·.↘.] shop; factory; same as **ow-eki** [·.↘.]; Engl.

esagiẽ [·.↘.] blood; same as **erhaẽ** [·.↘.].

esago [·.↘.] demijohn; *cf.* Yor. **jago** [·.].

esakpaede [·.·.] (1) a men’s drum; the **iyele** [·..] age-group dance to this drum; it is small and round, covered with skin on both ends (but not narrow in the middle). (2) name of the dance.

esalebo [·.·.] a plant; the seeds are strung up and put round a calabash, serving as a rattle; *v.* **ukuse** [·.].

esalo [·.↘.] a disease: small sores, mostly on hands and feet; resembles smallpox, but bigger in size; probably tertiary syphilis.

Esama [·.] a chief who performs the **ama** [·.]-ceremony (relating to the **Ọba**’s children).

esara [·.↘.] saw; it seems to occur with the prefixes **a-** and **ɔ-** as well; *cf.* Port. *sierra*.

esaña [·..] any carved bone or ivory; *cf.* **igbesaña** [.....].

ese [...] any sacrifice ordered by an oracle; “predicted sacrifice”;

es-ɔsi_εe y-ɔɾ-egbe [·.↗.↗.·.] “it is a predicted sacrifice that has drawn it to his body”: i.e. that has caused the trouble; is often said as explanation of a disaster, bad luck, etc. that has befallen a man; idiom.: **imu_es-ɔgiε n-ɔgiε** (**na** [·]) [·.·.↗.↗.] “I took the predicted sacrifice of **Ọgiε** and gave it to **Ọgiε** (a name)”: I left it alone; *v.* **zo 2** [↗], **aɾugbo** [...].

eseku [·.↗.] a dwarf-like being,

believed to live in the dense bush; it looks like a man, but is covered with hair all over the body, including the face, so that its eyes are almost invisible. It carries a mat woven like the house of the worm (?) **akũerhã-kũiri** [·.·.·.], and always utters sounds like **i i, i i** [·.·.·.]. It is believed to be harmless when not troubled, but “if it passes through a man’s legs, he must die”. It cannot be killed with a knife, etc. because, if cut, “it becomes double and fourfold”, and it is never hit by a bullet, but if sand is thrown at it, it “must pick up every grain of it before it can leave the spot”. From the skull, a “medicine” is prepared enabling the user to know what happens at a distance. Its mat which, however, nobody can obtain, brings “prosperity in life”.

Eseje [...] a chief; senior of the **Iw-εguae** [·.↘.]-society; the title is not hereditary.

esεγesεγe [·.·.·.] the gum-tree, *Tetrapleura tetraptera*.

esi 1 [...] bush-pig; **esi_ebo** [·.·.] “European pig”: house-pig; recently introduced, same as **ελεδε** [·.↘.]. **esi oha** [·.·.] a brown rat found in dirty places; used as a sacrificial animal by the priests of **Ọṣmila** [·.·.]; same as **ekwemo** [·.·.]. **esi oha** [·.·.] may nowadays possibly be used to distinguish the bush-pig from the house-pig; *cf.* Yor. **esi** [·.]; *v.* **azāna** [...], **oluku** [·.].

esi 2 [...] good (perhaps “goodness”); **ɔña_esi** [·.·.] a good man; **n-ɔña_esi** [·.·.·.] the good man; **eñi_esi** [·.·.] a good thing.

esia [·] hail; occurs e.g. at the time of every heavy rainfall in the rainy season (**orho** [...]), and on the whole, three or four times in the year.

esiasio [·\] a bird, the Bristlebill; it is said to summon all the birds to the bath in the morning and the evening; the head is used as a love-“medicine” by young men.

esiga [...] cigarette; idiomatically they are also called **ikpīhiāb-emila** [····] “Miller’s finger” (Miller’s was the first European store in Benin City); Engl.

esikoto [...] (also a-), grease (for rubbing oneself).

esikpoḡo [··] the Bulbul; it has a curved tuft of feathers on its head (**ugu-akpata** [····]); said to have been appointed king of the birds (but **etitibiti** [...\] became king at last).

eso [·] some; **eso r-owa v-iĩã** [···] some of (“among”) them are at home; redupl. **eseso** [·\] (with negat. verb) neither; **eseso mare** [·↗\] neither (of them) has come; also: **n-ṛe_{ir}-eseso** [····\] “who has come is not in either”.

esosomaye [····] a charm, having the power of predicting, owned by the **Ḷba**. Some powerful doctors are said to own this charm as well, in which case it is not called **esosomaye**.

Esõ [·↗] a chief, one of the most important members of the **Eya^ˆεvo N-ṛe** [····].

Esṛgbã [··] a chief; member of the **Eyaεvo N-ṛe** [····]; acts for the **Iyase** [·] in his absence.

esokisi [···] socks; Engl.

esosi [·\] church; Engl.

Esu [...] (1) a harmful deity which is sent by other gods, mostly by **Ḷmīla** [····], to cause trouble; it cannot kill a man, but leads him into danger, temptation, e.g. to break the law, and law-suits; it is fed (“given chop”) in order to propitiate it, and an image of it is kept in a niche at one side of the house- or compound-gate (**v. iba** [·]) “in order to keep bad things away”; the image is of wood, and some stones are added in the niche. (2) the Devil in the Christian sense of the word; cf. Yor. **efu** [...].

esuyusuḡu [...\] owl; general term; there are four different kinds, which, perhaps, may have special names; its cry in the backyard means that someone in the house will get fever, but it is not considered as very dangerous. The owl may be a messenger of witches, or, a “strong charm watching by night”, i.e. “a charm that is supervised by witchcraft”; men also are believed to turn into owls.

es(u)kuṛ(u) [·\], **esuku** [·\] school; Engl.

eta [·] act of talking (also of parrots); **ṛxue na gu-eta** [·↗··] this parrot can talk (“knows talking”); cf. **ta** [·], **ṛta** [·].

ete [...] a position in the **ogwεga** [·\]-divination (o.o.c.o.); **v. Yor. irete** [·\].

etebetebe [····] a very small insect running on the surface of water in rivers; cf. Jekri **etebetebe** [····] (?) said to be equal in meaning to **Bini iṛaũiṛã** [·\].

etebuṛu [···] table; Engl.

ete [...] (an old word): barbarian, foreigner; it denotes a man from a "distant country who does not know the law and does not recognize the *Ọba*".

etiãřã [...] silk; *v.* esada [...], (e)siliki [...]; *cf.* Port. teada (?).

etigõẽ, erhigõẽ [...] heron.

etisa [...] teacher; Engl.

etitibiti [...] a blue-black bird, not very big, with a lyre-shaped tail; said to be the king of birds by the Bini people.

eto [...] hair; eto řue tã gbe (or et-uẽ [...]) [...] your hair is very long; eto n-ukẽ [...] thick hair like that of Africans; eto n-imõ [...] light hair like that of white men; reddish hair; et-asõ [...] "hair of night" (?): hair standing up on the head. et-ifũ-ařo [...] eye-lashes; same as ifũ-ařo [...]; et-ařo [...] eye-brows; et-ekia [...] (male) pubic hair; et-uhe [...] (female) pubic hair. eto n-asare [...] "plaited hair": a style of women's hair-dressing: the hair is plaited in parallel rows along the head; worn by young women; *v.* akegbe [...], isaba [...], okuku [...], oxogbo [...], ur-eha [...].

etolotolo [...] turkey; *cf.* Yor. tolotolo [...].

etõřõtõřõ [...] cock's crest at its throat; etõřõtõř-õkpa [...] cock's crest; *cf.* õgõgõ [...].

etuheru [...] scissors; *cf.* Port. tesoura.

eturẽ [...] a position in the ogwẽga [...] divination (o.c.o.o.); *cf.* Yor. etura [...].

eva [...] two; eveva [...] both; w-iřã-veva řade [...] tell both of them to come! eveva [...].

two by two; wayay-uvĩ-eveva [...] (you pl.) stand in double file! etẽ n-eva [...] the two brothers. evairõbugie [...] "two are not in twenty": eighteen.

evav [...] or evavu [...] valve, in cars and bicycles; Engl.

eve [...] weeping; am-eve [...] tears; idiom.: eve n-aũ-õza vi-õza [...] lit. "the weeping with *Ọza*'s wives wept (for) *Ọza*": crocodile's tears. *Ọza* was a wicked but powerful man whose wives were glad when he died. It is used in the following way: řevi-õũ-eve n-aũ-õza vi-õza [...] don't weep crocodile's tears over me! *cf.* vie [...].

eve [...] elephantiasis; there are three kinds of elephantiasis: ev-axwaxwari [...] (the small size), eve n-uko [...] "calabash-e." (the big size), and eve leyolere [...] "elephantiasis-run-go-run come": a fugitive variety of the disease, said to be the most serious one; it is stated to kill the patient gradually; if somebody has died from it, the swelling is quickly removed, before it disappears again, for there is a belief that otherwise it may follow the man into his next reincarnation. Reincarnated men may be recognized by their having this disease, and it is believed that it does not kill a man a second time; *v.* uxuũu [...].

evẽ [...] wrestling; *cf.* vẽ i [...]; *v.* ya gbe [...].

evie [...] anvil consisting of iron fixed on wood; also okuta [...].

evuato [...] or possibly [...] an animal, perhaps a rodent; pos-

sibly identical with the one called "cutting-grass"; said to have come during the last decades from the grass country; N.W.Th. "badger"; *cf.* **ato** [·.↘]. **evue** [·.] a kind of ant that is found on corpses.

eua [·.↘] there; **eua ɔsɛ** [·.↘] there it ends (used at the end of stories); *v.* (e)v 1.

ev-a-; *cf.* (e)v- 3.

evava and **ebaba** [·.] (my) father; used as an address; *cf.* Yor. **baba** [·.↗].

ev-ibi-ɔmɔ [·.↘] parents.

evoxo [·.↘] "rice-cake"; **izɛ** [·.] is used as well, which is, at the same time, the name of the "native rice"; the word is mostly used by sellers when praising their merchandise; **doha-evoxoo** [·.↗] or, in an older form which is dying out, **yoha-evoxoo** [·.↗] (in the pl. **wa-** [·.] is prefixed).

evɔ [·.] scabies.

evu [·.↘] (1) mist. (2) a woman's name.

eũa [·.↘] here; *v.* (e)v- 1.

eũaũa [·.↘] a man who continuously looks at himself in order to see whether his clothes fit; *cf.* **ũaũa** [·.].

eũɛũɛ [·.] madness; **eũɛũ-ɔĩĩ dɔ yɔ-ɾɛ** [·.↗.↗.↗.] "his madness was quenched to-day": he has a lucid interval; *cf.* **ɔũɛũɛ** [·.].

eũi [·.↘] thing; something; with negative verb: nothing; **ɔmarhi-eũi nɛ** [·.↗.↘] he gave him nothing. For "nothing", **eũi rhɔkpa** [·.] is used as well: **ɔmarhi-eũi rhɔkpa nɛ** [·.↗.↘] he gave him nothing; **eũi dĩa** [·.↗] "bad thing": evil (Bibl.); **eũikeũi** [·.↗.↘] everything; any-

thing. **eũi n-abaku ɾu** [·.↗.] "things which have been done by mistake": mistake. **eũi n-ale** [·.] "things that are cooked": cooking (**ileũi** [·.] is not possible). **eũi n-amɔmɔɛ** [·.↘] "things that have been lent": loan (also **ev-amɔmɔɛ** [·.↘]. **eũi n-exwa** [·.] "the great things": (a) the burial of an **ɔba**; (b) witches; idiom.: **eũi ũɛ** [·.] "my child" (wife, servant). Followed by genitives: **eũi_ɛhɔ** [·.] ear-rings; more used than **orok-ɛhɔ** [·.]; **eũi_exue** [·.] "things of shame": disgrace; *v.* **ɾu** [·.]; **eũi-ĩgbĩna** [·.↘] weapon, lit. "thing of fight"; **eũi-ĩri** [·.] "thing of rope": an animal given to a man to be taken care of; or possibly simply "domestic animal"; **eũi_okɔ** [·.] seed; (**okɔ** [·.] is not used alone); **eũi_orhɔ** [·.] harvest; **eũi ɾ-ebo** [·.] "thing of Europeans" (?): plate (**ɾ** is not nasalized); **eũi_ũgaũɛ** [·.↘] "things of service": bride-wealth; "dowry"; **eũi_ũwawa** [·.] palm-oil chop (*v.* **ɔpɛxɛrhɛ** [·.]). In the following cases, the construction seems to be a short relative sentence without the particle **n-**: **eũi fi** [·.] "thing that attacks": small-pox; **eũi gb-eni** [·.], "thing that has killed elephant": toothache (not when cutting teeth); **eũi r-akɔ** [·.] "thing that is in the tooth": toothache (with children when cutting teeth); **eũi r-aɾɔ** [·.] "thing that is in the eye": yellow fever (?; also **ev-ir-aɾɔ**?); **eũi r-ɔb-ɛvo** [·.] "things that are in the **ɔba**'s country": an age-group consisting of the boys

of 6-12 years; they sweep the streets, or, in a village that is very populated they carry refuse away; eñi r-unu [...'] toothache (not when cutting teeth); v. (e)d-eñidaũε[...↘] stinginess (Akugbe); cf. eñi [...↘], da i [...].

ewa i [...'] sleeping-mat made out of the sticks of ebi_εba [...''].

ewa 2 [...'] act of giving food to witches as done by witch-doctors at a witches' meeting-place; slaughtering included; cf. wa i [↗]; v. izobo [...↘].

ewawa [...] a method of divination practised by the Osū [...'] priests: small images of human beings and animals, cowries, chalk, charcoal, and a model of a canoe are put on a drum. A chewed kolanut is spat on to it, whereupon the images are put into a cup and thrown on the drum again. The resulting arrangements of images are then analysed. If e.g. the image of a sick man falls into the "canoe", somebody will die. The image of a goat e.g. resting in the "canoe" points to the sacrifice of a goat required for some purpose, e.g. for curing an illness. v. obo [...].

ewi [...'] a fish yielding much meat; v. ekpalakpala [...''].

(e)windo, (e)winda [...'] window; Engl.

ewisiki, enwisiki [...'] whisky.

ewœ i [...↘] whistling (with mouth).

ewœ 2 [...↘] larva of a fly found on mud-couches; produces itching and crawl-crawl; it is believed to be attracted by the urine of children who sleep there; v. ahiewœ [...].

ewua [[·]↘] (1) act of waking the **ɔba** by a shout similar to a cock's crow. (2) name of the "gang" (band) whose task it is to wake the **ɔba**. The office was created by the **ɔba Esigie** [[·]·], therefore all the members of the **ewua** [[·]↘] wear a cross. Their leader is the **Ohu-ɔba** [[·]··], and "to wake the **ɔba**" is **ki-ewua** [[·]↘] (**kie** [[·]↗]).

exuẽ [·↘] the remnants, ashes, of a farm-fire; they must be burnt once again; *cf.* **xuẽ** [↗].

exuoxuo, exwoxwo [·...] a rat trap.

exwae [·] a group of charms of oval shape, made of a pounded "medicine" that has been mixed with water or, when making a "stronger" **exwae**, with coconut milk or blood. Those "stronger" **exwae**s must not be made in one's house (in the **egũ** [·]) but in the bush. The **exwae** is usually kept in the **egũ**, i.e. the apartment where one's **Osũ** [·] stands; in that case it is used to "push" one's enemies into danger (*v.* **sua** [↗]), and also in cursing and blessing. In other cases it stands under a small thatched shelter outside the wall of the compound; those **exwae**s are of a "stronger" nature: they are called **exwae n-odĩõã** [·...] "main **exwae**", lit. "exwae that is senior to man", and they give strength to the particular god whom the owner of the **exwae** follows. Others are found in the shrines of gods; they are given the blood of sacrifices (*v.* **wa** [↗]; **õwaise** [...]). Possibly the **exwae**s always have some relation to the **Osũ** [·]; they are also said to be "moving with witches", and, therefore, the witch-doctor holds an **exwae** when "giving chop to witchcraft" in order that it may communicate with the witches and tell them that they are given food. A curse is: **exwaa** (**exwae** õ-) **sua** [ue [·...↗]] "may **exwae** push you"; *v.* **asua** [·], **ẽbo** [·↘].

exwe [·] (1) tomato. (2) garden-egg.

exwexwe [··] palm-wine; drinks obtained from the oil-palm; the tree must be cut down in order to obtain it; **exwexwe** õgb-ue [a [··↗]] are you drunk from **exwexwe**? (to somebody who acts foolishly, or, like a drunken man); *v.* **udegboto** [··], **õgo** [...].

exwi [...] the Scaly Ant-eater.

exworho [·...] swamp; *cf.* Yor. **kpoto-kpoto** [··] slush.

eyaya 1 [...] nonsense; **õt-ẽũ-ẽyaya** (ta [·]) [··...] he talked nonsense.

eyaya 2 [...] **gaŋi** or **uloka** [...], while unmixed with liquids.

eyaya [·↘] disregard; lack of respect toward senior people; *cf.* **yaya** [·].

Eyede [··] a sib (that of the **Iyase n-õheũe** [··↘]); the morning greeting is **la-yede** o [···]; *v.* **egbee** [·↘].

eyeye [...] praising appellation of a woman who has many children; *v.* **iyeye** [··].

eye [·] grandchild; **eye n-okpia** [·↘] grandson; **eye n oxuo** [·↘] granddaughter; *v.* **iwu** [·], **ihĩẽhiẽ** [··], **sakpaĩẽ-ɣodĩ** [··], **ɣabĩna** [··].

eze [·] a chisel-like blade used by wine-tappers.

ezegizegi [···] dysentery; *v.* **eko** [·↘]; of Yor. origin.

ezikẽ [··] a musical instrument made of a long, thin calabash (a flute); it is played by the **Ikpezikẽ** [····] during **ugies** [...] for the **Õba** and a few chiefs.

Ezima [··] the senior chief at **Uhẽ** [·]; he is said to have been the first Bini man to grow oil palms, and therefore he is the "owner" of all the oil palms of the country though this pro-

εbo [...] (1) any sacred object that has been instituted by man and not by a god himself, in contrast to **ihē** [·↘]. (2) a general term for “god, deity”; cf. Yor. **bo** [·]; v. **ɽu** [·], **vē 2** [·].

Εbohō [...] an **okakuo** [·↘]: warrior-chief, with **Elogbose** [...] under **Ezomo** [···].

ebu [·] temporary resting-place, e.g. in travelling, or for hunters, the place whence one sets out and returns to roast one's meal; for farmers, the rest-place during the period when the farm is cleared and no **oxogbo** [·] has yet been put up.

ebubu [·] a depression in the roofs of Bini houses, intended for leading the rain-water to the ground.

Εbue [...] name of a Bini village.

εda [...] leucorrhoea; cf. Yor. **εda** [...].

εde [·] native crown; **εd-ivie** [···] bead-cap; same as **εrhu-ivie** [···]; cf. Yor. **ade** [·].

εde [·] (1) day; **εde ni** [·↗] that day; then; refers to the past only. With numbers, e.g. **εde-hā-ɽe** [·↗] six days from to-day; **εde-hĩɽō-ɽe** [·↗] a week from to-day; **εde-ũũaĩē-ɽe** [·↗] eight days from to-day; **εde-kiasugi-εɽe** [···] fifteen days hence; but with a different tone in the prefix: **εde-ha** [·] three days' time; **εd-ene** [·] four days' time; **εde-hā** [·] six days' time; **εde-hĩɽō** [·] a week's time; **εde-ũũaĩē** [···] eight days' time; **εde-gbe** [·] ten days' time; **εde-kiasugie** [···] fifteen days' time, with the exception of **εd-eva** [·] “two days' time” and the form

εde-ĩēĩē [·] for the more frequent **εde-ũũaĩē**. **εd-eki** [·↘] market-day. The days of the Bini market week are: 1st, **εd-eki-oba** [···] “day of Benin central market”; 2nd, **εd-ek-igo** [·↘] “day of Igo-market (?)”—this day is also called **εd-ekē n-aka** [···], lit. “small (?) rest-day”, i.e. the day between two rest-days; 3rd, **εd-eki-adolo** [···] “day of the Adolo-market”; 4th, **εd-ekē** [·] rest-day; originally the rest-day of the **ɽxwaxe** [·↗]-priests (only?), now all over the country. On **εd-ekē**, the witches are supposed to have their meetings. The day is also called **εd-eki-Enyae** [···] “day of the Enyae-market”. Some expressions for days of the European week that are used by old people only: Monday, **εde n-asuē nwina v-uzola** [·····] “the day one starts to work in the week”, or **ad-uzol-εde gbe** [···↘] “week is finished at daybreak” (the verb is **do**); Tuesday, **kped-eva v-uzola** [···] “two days in the week”; cf. **ikpede** [·]; Wednesday, **εde n-awa-inwin-eva** [·····] “the day which divides work into two” (**wa** [↗]). For the other days v. **itaxwe** [·], **axwe** [·], **uzola** [·]. Idiom.: **εde n-aw-eri-εde ye** [·····] “the day when it is said: so the day is”: the day when an **Oba**'s death is announced by the **Iyase** [·], i.e. three years after his death. **εde** is used as subject in several cases where in English the impersonal pronoun “it” is used, e.g. **εde mū** [·↘] “it is dark”; v. also **ota** [...], **hiihii** [...], and

nwa 2 [↗], **gbe** 3 [·]. (2) before (found in a negative sentence); **eñi verio masunu ede** [·↗·...↘] such a thing never happened before. (3) preceding (e)**ne** [↘] adds the idea of "before", "ago", e.g. **n-edε-so** [↘...], [·...] (a) some days ago; the other day; *v.* **εγε** [...]; **imi-ebe n-edε-so** [·...·] I had a letter the other day; (b) last time; **n-edε-so n-ima nami-egbe, eṛ-iṣis-ediṣã se** [·...↗·...·] lit. "last time when we met each other it was (that) I reached this place last"; I have never been here since we met last time. *v.* (e)**d-**.

edεdeũede [·...·] never (with negative verb).

edεgbedεgbe [·...↘] every day; daily; *cf.* **ede** [·], **edεgbegbe** [·...·].

edεgbegbe [·...·] every day; daily; *cf.* **ede** [·], **edεgbedεgbe** [·...↘].

edĩ [·] palm-nuts (collective); **uhuũ-ẽdĩ** [·...·] bunch of palm-nuts; **ikp-edi** [·...·] are single nuts; **edĩ-ebo** [·...·] "European palm-nuts": pineapples; *cf.* Yor. **adĩ** [↗].

Edo [·] Benin.

edogbo [·...·] neighbourhood; neighbours (collectively); **eũ-ẽdogbo** **ũe no** [·...·] they are my neighbours ("people of neighbourhood").

edũ [·] a tree, "bitter kola"; *Garcinia kola*; edible; with round, not oval, pods. It is sacrificed to Shango (the Yoruba god of thunder); **edũ-eni** [·...·] "Elephant's bitter kola", *Pentadesma butyracea*; was not known to the informant.

Efae [↘] name of **Ogũ** [·] in his quality as god of hunting; thus

called by hunters and warriors they keep the skulls of all their trophies on his shrine and take all their weapons to the shrine when they sacrifice. When sacrificial meat is shared the biggest share is given to the man who had the greatest success in hunting, without regard to seniority. A hunter's shrine is in the **Ogũ** [·]-room of every head man of a clan (**ɔka εgbε** [·...↘]) *v.* **ɔkāhuũ** [·...·].

efe [...] wealth; **εf-εre kpɔlɔ gbe** [↗...·] his wealth is great.

efua [·] whiteness; *cf.* **fuɔfua** [·], **ufua** [·].

egiegie [·...·] quickness; used after a verb in the meaning of "quickly": **ṣad-egiegie n-idogi-ɔ(u)huũ ṣari-esabu** (**de** [↗], **gie** [·]) [·...↗...↘] lit. "come quickly that I may come (and) send you on an errand to go to the shop"; **ɔnwina_egiegie** [·...·] he (always) works quickly; **egiegie** [·...·] be quick! *cf.* **giegie** [↗·].

egiɔ [·...·] one-stringed native musical instrument in the form of a bow; put to the mouth and played with two sticks.

egogo [·...·] (1) bell; **ṛakp-egogo** (**kpe** [↗]) [·↗...·] I am going to ring a bell. (2) clock, watch. (3) hour; **ɔmudia y-egog-ɔkpa** [·...·] he waited an hour; **egog en-ɔtu** (**ene** [↘], **ɔtu** [↘]) [·...↘] it has struck four o'clock; *cf.* Yor. **agogo** [·...·].

egũ [·] bathroom of Bini house, where the owner's **Osũ** [·] is kept.

Eguae [...] **ɔba**'s residence a Benin City.

egwa [·] a creeper, *Hippocarpus* spec. nov.; used for tying yams

to yam-poles, rafters, etc. in house building.

εgwε [·] hoe; **gũ ũε hu_εgwε n-iyaya gb-ĩũũu** [·....·] lit. "help me to find a hoe that I shall take to clean the grass"; (**hu_** is a real low tone here, but with a slight fall in **hu_** the sentence would mean "let me find...").

εgwẽ 1 [·] a bat, living in houses, smaller than **ɔwo** [...].

εgwẽ 2 [·] a rattle, made out of the long leaves of the **urua** [...] palm, which are twisted into a chain of small receptacles containing a few **esal-εbo** [...]-grains each; worn round the ankle by **ɔvia** [·]-dancers. **εgũ-abɔ** [·] an obsolete, or at least idiomatic word for "bead-armlet" (coral or other beads) as worn by women and children; nowadays **ivi-abɔ** [·] is mostly used. **εgũ-awε** [·] an obsolete word for "bead-anklet"; same as **ivi-awε** [...].

εgba [·] armlet, of iron or brass; also leather armlet on which charms have been sewn; the charms are intended to give the bearer strength, e.g. to a woman in a difficult case of childbirth; cf. Yor. **εgba** [...].

εgbe [...] a quick dancing step, accompanied by quick singing and drumming.

εgbenɔgbifie [....] "killer that kills the cleared bush": a strong harmattan wind blowing from noon until about four o'clock; cold, with clouds of mist.

εgbɛdĩ [...] large oil barrel, hogs-head.

εgbɛε [...] widow.

εgbɛε [·] sib; patrilineal, exo-

gamous; liaison other than by marriage, if begun without knowledge of the relationship of the partners, must be purified by a sacrifice to **erha** [·], the ancestors. The members of the **εgbɛε** have a particular morning greeting (*v.* **la 3** [·]), also a special taboo (*v.* **awua** [...]), and a senior (**ɔka_εgbɛε** [·]) who must live in Benin City (or have a representative there); *v.* **unε** [·], **εwae** [...], **Umogũ** [·], **Umosũ** [·], **Egi-esã** [·], **Ogi-efa** [...], **Igũ** [·], **Oyeɽu** [·], **Uhe** [·], **Iso** [...], **Egi-enwa** [...], **Eyede** [·], **Iduũ-ivi_oto** [...], **Ivi_eze** [·], **Uyɔtɔ** [·], **Isiεũεto** [....], **ɔbo** [·], **Umodu** [·], **Ogiaũε** [...].

εgbeka [·] name of an **ɔba**.

εgbɛle 1 [...] small piece of embroidered cloth worn round the waist by people attending **ugie** [...].

εgbɛle 2 [...] an idiomatic word for suicide; *v.* **zε 1** [·].

εgbima [...] house wall put up in the Jekri way, with bundles of sticks and canes; may then be plastered.

εgbo [·] (a) forest; thick bush; (b) distance; **inu_εgb-ɔk-eũa ya s-εdo** (**ke** [·], **sε** [·]) [·] how far (how much distance) is it from here to Benin? cf. **ugbo** [·]; Yor. **igbo** [·].

εgbosi [...] unripe palm-nut bunch (not yet containing any kernels).

εyele [·] a man belonging to the **iyele** (pl.) age-group, *ca.* from 30 to 50 years of age; they used to serve during wars and do carriers' work; they still help in house building and fell trees on the farms of the most important

ediõ [·] (only occasionally, on big farms).

εγε [·] small yam-pole.

εγε [...] time; εγε hia [...] always; εγε ni [·↗↗] at that time, then; εγεikeγε and κεγεikeγε [·↗·] every time; εγε na [·↗·] at this time, now; n-εγε-ed-ia [·↘·] three days ago (cf. εδε [·], eha [·]); n-εγε-ed-ene [···] four days ago (cf. εδε [·], ene [·]); v. (e)ne [↘], (e)d-.

εγodi [···] African black kite, and, black-shouldered kite; this kite is often found near farm fires, and there is a story that it is a transformed man who cannot become a human being again because his charm has been burnt in a farm fire; cf. Yor. awodi [...].

εγodo [···] impluvium, same as ukpafẽ [···]; εγod-erie [···] impluvium in the women's apartment; εγod-ikũ [···↘] impluvium in the ikũ [·↘]. The room containing the εγod-erie is not an ikũ; it is long, while the ikũs are square.

εγoẽ [...] a tree, *Terminalia superba*; used as firewood only. The F.D. list contains another tree, εγoẽ n-ebi [····] "dark εγoẽ", *Terminalia ivorensis*. This distinction was not made by my informant.

εγuyu [·↘·] "bush-crocodile", the small sort of crocodile that lives in swampy water; εγuyu na wu v-ob-ɔkpa kev-ow-ɔkpa [·↗····↗] this crocodile is paralysed on one side, lit. "died in one hand and one foot". They are believed to be paralysed, and therefore their bones are useful as a charm that keeps thieves from stealing.

εγute [···] a dance, danced at an ugie [...].

ehã [·] buffalo; cf. Yor. efõ [··].

ehae [...] forehead.

ehexue [··] green pigeon, *Vinago calvus*.

ehε [...] yam-heap.

ehẽ [·↘] yes (as reply to a question).

ehi [···] (1) one's personal guardian spirit; εhi is believed to live in the εfiũi [···]; it "prays in εfiũi for our long life", and it is also responsible for any lucky or unlucky happenings. It is believed to be "with a man all the day", and at night it gives account to Osa [...]. The εhi is represented by an object near a man's sleeping-place; the composition of this substitute seems to vary according to the sib to which the owner belongs. The εhi does not want any blood sacrifices. Uhuũu [···], the head, is believed to be the εhi's helper and to render account of the happenings during the day to it; ob-εhi nɔ [···] it is the εhi's work (lit. "hand"): this is said whenever a man has achieved anything extraordinary, or has had outstanding luck. (2) Ehi_ɔba [···] title of a chief, lit. "the ɔba's εhi"; he is chosen by divination to be the representative of the ɔba's εhi, and his main qualification is that the oracle must have pronounced him to grow very old. He has great privileges, e.g. he can say anything he likes to the ɔba without committing any offence. Formerly, he had to die when the ɔba died; v. egi-egbe [···]. (3) εhi n-oha [····] lit. "bush-

ɛhi": echo; there seems to have been a belief that the **ɛhi n-oha** actually was a spirit that repeated one's words. (4) **ɛhi n-axɔe** [...] region at the back of the head; the hole is explained by the belief that during his stay in **ɛʃiũi** [...] a man has to pay something for his food, and that a part of his skull is cut out in order to serve as a payment; cf. **hi** [·].

ɛhiẽ [·] (1) native pepper; **ɛhiẽ nexwa** [...] "big pepper" (pl.): a special sort, see also **ikpovuxɔ** [·] and **akpɔkɔ** [·]; **ɛhĩ-ẽdo** [·] lit. "pepper of Benin": the so-called "alligator-pepper"; **ɛhĩ-ẽgbo** [·] "pepper of forest", a tree, *Lonchocarpus griffonianus*, only used for building **oxogbo** [·]. (2) pepper-soup; **ɛhiẽ sãũe y-ɔũ-ãro** [...] pepper-soup has splashed into my eye.

ɛhihi [·\·] a very small black ant, found in the house.

ɛho [·] (1) throat. (2) voice; **ɛho ɛte la gbe** [...] his voice sounds much (i.e. carries far; said of a falsetto voice).

ɛhohaũe [·] (cold) scales of iron beaten off by the smith; **enwa nanwan-erhẽ** [...] sparks.

ɛhoho [·\·] wind; **ɛhoh-ɛziza** [·] whirlwind.

ɛhũ [·] hollow spaces in trees (caused by insects) that are still covered with bark; **ɛhũ-ogo** [...] (ogo [...] old farm) a tree, *Trema guineense*, mostly found on old farms; it has very soft wood, which is perhaps the reason of its being called **ɛhũ**, and is not used for any purpose.

ɛka [·] a position in the **ogwega**

[·\·]-divination (c.o.c.c.); cf. Yor. **ika** [·].

ɛkã [·] bright red or yellow beads, called agate-beads; round or cornered.

ɛkete [·] throne (of the **ɔba**).

ɛke [·] cunning; deception by hiding one's faults (an old word equivalent to **ero** [·]); occurs in an **ɔxwahɛ** [·\·] song.

ɛkehuã [·] name of a Bini village.

ɛki [...] market; **ɛki ɔba** [...] "the **ɔba**'s market", the central market in Benin City; **ɛki adɔlɔ** [...] "Adɔlɔ's market", 12 miles from Benin City on the Ifɔ Road; **ɛki enyaẽ** [...] "the market of **Enyaẽ**", 7 miles from Benin City, on the **Eho** Road; v. **ede** [·].

ɛkiɛ [·] frog.

ɛki ugbo [...] lit. "farm-market (?)": name of a Bini village, where **ɔxwahɛ** [·\·] is believed to have transformed himself into the river bearing the same name.

eko [·\·] belly; **eko vɔ̃ ũe** [...] I am satisfied (**vɔ̃** [·] to be full); **ɔvɔ̃ ũ-ẽko** [·\·] I am satisfied (**vɔ̃** [·] to fill); **eko xɔ ũe** [...] it grieves me; **eko xia ũe** [...], **eko lɔɔ ũe** [...] my stomach pains me; **eko hihie ũe** [...] I have diarrhoea; **eko rhiẽrhiẽ ũe** [...] I am pleased; **eko riaɾa ũe** [...] I am displeased (negative of the preceding is more used); **eko balɔ ũe** [...] it grieves me; **eko luyu ũe** [...] I have indigestion. **eko n-ami-ɔr-eũi** [·\·] "belly where one sees its thing" viz. discharge; dysentery (**r-** is not nasalised). **eko asa** [...] "belly of shield": a spot where all dangers concentrate, so that

- escape is impossible; **okuo yize-baba**, **iṣ̣ã keyilɛ fi ɛko_asa** [···↗↗·······] “when the war had been raging (‘hard’) for some time, they (then) ran into a place from which there was no escape”.
- ɛkokodu** [··↘·] heart (idiom. for **ɔkādī** [·↗·]).
- ɛkose** [·↘·] (1) a spirit roaming about in the bush which causes bad luck and lack of will-power. Everybody has a personal **ɛkose**. The **ɛkose** is given sacrifices consisting of a small basket (**agbā** [·]) full of small anthills (**ulelefe** [····]). (2) a man’s worst enemy, e.g. in a, **ɛkos-ɛr-uxī ra** [··↗↘·] oh, are you his enemy?
- ɛko** [·] Yoruba word for Bini **akasā** [··]; now in general use, but with a special meaning, denoting the food when prepared quickly for children or sick people; *cf.* Yor. **ɛko** [··].
- ɛkū** [·] (1) waist. (2) **ɛkū_oxuo** [···] women’s big cloth. (3) base of a tree.
- ɛkue** [·] (1) the town of Akure in Ondo-province; the Akure-people. (2) a general name for the Yoruba people; Yoruba [·↗] is also used.
- ɛkwe** [·] palm-branches, woven together to serve as ridge (**okpo** [·]) of the roof.
- ɛkpede** [··] cross-bow.
- ɛkp-** [·] huge, big; e.g. in **ɛkp-ɛho** [···] a loud bass voice; **ɛkp-iku** [·↘·] layers of dry leaves.
- ɛkpeɾɛ** [·↘·] a musical instrument, apparently a horn, producing high sounds; **ɛkpeɾ-ɔxwe** [···] a blue-black bird, the size of a pigeon; N.W.Th.: glossy starling.
- ɛkpē** [··] leopard; **ɛkpē n-owa** [···] “leopard of the house” is a title used by chiefs in addressing the **Oba**.
- ɛkpiro** [··] a tree, *Chrysophyllum africanum*, its fruit is edible and a kind of **otiē** [··].
- ɛkpo** [··] (1) space; **ɛkpo na uɛ sɛ** [····] this space is wide enough; **ɛkp-iyekɛ** [·↘··] middle space between shoulder-blades; **ɛkp-ɔxɛ** [···] half space between two main poles (**utōyoto** [····]) of **eru** [·]. (2) time; **ɛkpo ni** [··↗], **ɛkpo riɔ** [··] (at) that time.
- ɛkpo** [·] bag; **ɛkp-urhu** [··] air-pipe; **ɛkp-ahio** [···] bladder; **ɛkp-ekia** [···] region of pubic hair (male); **ɛkp-ofi** [···] “a bag of yaws”: a sufferer from yaws; “yaws-daddy”; **ɛkp-uhe** [···] region of pubic hair (female).
- ɛkpohuūu** [····] headache; *cf.* **kpe** [↗], **uhuūu** [··].
- ɛkpoki** [··] leather-box; *cf.* **ɛkpo** [·].
- ɛkponiyekɛ** [·↘··] a woman with child.
- ɛkpowa** [···] gecko.
- ɛkpoxurhu** [····] stomach; *cf.* **ɛkpo** [·] (?).
- ɛkpɔɾɔɛ** [·↘·] a tree, *Berlinia heudelotiana*; the bark is used as a medicine, but if not well prepared it is a deadly poison. It was also used in the **Oba**’s ordeal, mixed with sasswood (**inyi** [·]). The name also corresponds to *Berlinia auriculata* on the F.D. list; **ɛkpɔɾɔ-ɛzɛ** [····] *Macrolobium limba*.
- ɛlɛɛ** [·↘·] (also e-) house-pig; not known in ancient times; also: **esi-ebo** [···] “European pig”; *cf.* Yor. **ɛlɛɛ** [··].

ɛlu [ˈɲ] interjection used to encourage boxers.

ɛlu [ˈɲ] (1) a tree, the leaves and root of which contain a dark-blue dye. (2) the dye; it is used by boys to imitate the tribal body marks; the dye obtained from the burnt roots is used to dye the real tribal marks.

ɛlubo [ˈɲɔ] flour.

ɛma [ˈɲ] name of a Bini village.

ɛmila [ˈɲ] cow; **ɛmil-ogiso** [ˈɲɔ] a green caterpillar; **ɛmil-ɔvia** [ˈɲɔ] practice of twirling the bull roarer at the **ɔvia**-society, in order to warn passers-by that secret things are going on; the bull roaring was believed to be the voice of the god himself.

ɛmunɔmuerhã [ˈɲɔ] “catcher who catches trees”: a creeper *Begonia manii*, found on trees.

ɛnwɛ [ˈɲ] wound.

ɛnwinwa [ˈɲɔ] (1) dog-tick. (2) same as **ekaikai** [ˈɲ] a disease. (3) a tree, *Larrea acidissima*.

ɛnyae [ˈɲ] albino; **ɔyaru rhurhurhu v-ɛnyae** [ˈɲɔ] he is staggering like an albino (who cannot see well during the day).

ɛnyae [ˈɲ] neck; used of men and animals; in the case of things, **urhu** [ˈɲ] is used.

ɛnye [ˈɲ] snake; **ɛnye n-ɛzɛ** [ˈɲɔ] “river-snake”, a snake said to be living in muddy places at the bottom of rivers; it never bites; *v. aka* [ˈɲ], *arhuɔto* [ˈɲɔ], *aŋkẽ* [ˈɲɔ], *asiɔhũ* [ˈɲɔ], *ataikpĩ* [ˈɲɔ], *idodia* [ˈɲ], *ikpĩ* [ˈɲ], *iviekpo* [ˈɲɔ], *obiɛɔ* [ˈɲ], *olose* [ˈɲɔ], *omu* [ˈɲ], *otiyiri* [ˈɲ], *ovivie* [ˈɲ].

ɛo [ˈɲ] no.

ɛpipa [ˈɲɔ] keg, barrel; **ɛpip-exae** [ˈɲɔ] a keg of powder; *cf. Port. pipa*.

ɛrɛɛ [ˈɲ] (1) somebody else (unknown to the speaker); **yɛrhie-y-ɛɛ-ɔy-ũũɛ**, **ɔy-ɛrɛɛ nɔ** [ˈɲɔ] (iye [ˈɲ]) don't take it, for it is not my own, it is somebody else's! (**ɔy-ɛrɛɛ** [ˈɲ] always means “somebody unknown”, while **ɔy-ɔũa-uehe** [ˈɲɔ] does not imply “unknown”); **ɛr(ɛ)-ɔɽu** **ũ-ũna** [ˈɲɔ] “did somebody do me this” (when something bad has happened in one's absence). This example leads on to the meaning of (2) “some unknown enemy”, implying any forces that work towards one's undoing, such as e.g. the evil wishes of other people, bad advice, opposition, etc. The **ɛrɛɛ** [ˈɲ] is given a sacrifice upon the advice of doctors; the act of sacrificing is called **mu** [ˈɲ] **ze** [ˈɲ] **na** [ˈɲ], and the prayer is: **ɛrɛɛ** **ũɛ**, **y-eũi n-iyaru-ɛ** [ˈɲɔ] “my **ɛrɛɛ**, look (ye [ˈɲ]) at the things I am doing (sacrificing) to you”. The prayer averts the above-mentioned influences. The term occurs also in a thanksgiving formula used by a junior woman to her seniors when having taken part of a meal; **ɛrɛɛ yigb-ue** [ˈɲɔ] “the bad wishes of other people may not kill you!” *v. kada* [ˈɲ], **bukpɛ** [ˈɲ]. (3) Further, this term is applied to a man whom one knows to be one's enemy; it seems to imply equality in age or rank: **ɛrɛ-egbe ma v-ɔɽe xĩ** [ˈɲɔ] lit. “equals (and enemies) of each other are we and he”: he and I are equals (and enemies); **ɛrɛ(e) ũũ-ũxĩ** [ˈɲɔ] “you are my enemy”, i.e. you have tried to undo me.

(4) The term is also applied to witches, hence **rho** [↗] **mu** [˙] **ze** [˙] **n-eræ** [˙↘] means "to give food to witches"; *v.* **ekose** [˙↘].

Erie [˙] **Oba**'s harem at **Eguæ** [...].

erha [˙] bush-cat; a little bigger than **edi** [˙˙], smells disagreeably.

erhaẽ [˙↘] blood; *v.* **esagiẽ** [˙↘].

erherhe [...] brain; not regarded as seat of understanding.

erhe [...] groin, abdomen below navel.

erhia [˙] wickedness; **erhia-re_ima** [˙↗˙↗˙] "his wickedness is not good", i.e. is too bad **ɔka_erhia** [˙˙], pl. **e-**, "the first in wickedness", of a man: the evil spirit, the bad example; **ɔna-r-ɔka_erhia n-ɔr-egbæe ni** [...˙˙˙↗↗] "this is the evil genius of that family"; *cf.* **rhia** [˙].

erhiõ [˙] perseverance; **ɔũ-ẽrhiõ** [˙˙] "a man of perseverance".

erhoxwa [˙˙] a position in the **o_ gwæga** [˙↘]-divination (c.c.o.c.). Of Yor. origin?

erhɔũ [...] hermaphrodite.

erhu [˙] hat, cap; **erhu_ivie** [˙˙˙] "bead hat", with beads hanging down at both sides of the face; worn, in different styles, by the **Oba**, **Ezɔmɔ** [˙˙˙] and probably **Ehi-ɔba** [˙˙˙].

erhũrhuũ [...] (1) tail; **erhũ_rhuũ-ekita** [˙˙˙˙] dog's tail.

(2) **erhũrhuũ-esi** [˙˙˙˙] "tail of pig"; a tree, *Amphimas pterocarpoides*; its durable wood is used for poles supporting the ceiling in native houses. (3) **erhũrhuũ-owa** [˙˙˙˙] (sic!) roof of house (as seen from outside).

ere **I** [˙˙], **er-** [˙˙]; *cf.* **ɔre** [˙˙].

ere **2** [˙˙] and [˙˙] 3rd pers. sgl. as object and possessive pronoun; it has, besides, the forms: **æe**, **ẽĩẽ**, **ẽ**; **ɔre**, **ɔe**, **õĩẽ**, **ɔẽ**.

ereere [˙˙˙˙] flute.

ere [˙˙] to-day; **ere na ɔre** [˙↗˙↘] to-day he came.

Eribo [˙˙˙] the second senior chief in the **Iwebo** [˙↘]-society.

Eriyo [˙˙˙] a chief, head of the **Umodu** [˙˙˙]-sib at **Usẽ** [˙˙˙].

ero [˙˙] part of trap: that part of a rope (when used in a trap) which entraps the victim.

ero [˙˙] watchfulness; occurs in **sĩ** [˙˙] **ero** [˙˙] and **yi** [˙˙] **ero** [˙˙] "to watch, to observe".

Ero [˙˙] title of a chief, member of the **Uzama** [˙˙˙]; *cf.* **isĩeũiero** [˙˙˙˙˙˙].

eroro [˙˙˙˙] a small four-cornered bell; it is found on several shrines of gods, e.g. on those of **Obia** [˙˙] and **Obwahæ** [˙↗˙], but also on the ancestral shrine.

eroxĩ [˙↗˙] chameleon. There is a tradition that the chameleon was present when the earth was created; therefore it walks carefully in order not to break it; **ɔmæ n-eroxĩ** [˙˙↗˙] lit. "the chameleon-age", describes that age when man can only walk a few paces without stopping for breath.

eru [...] female of **erhue** [˙˙]-antelope.

eruɔ [˙˙] river-tortoise, same as **elukeluke** [˙˙˙˙]; in stories it is the female of **egwi** [˙˙].

ẽĩ [...] a small kind of squirrel with bulging eyes.

ẽĩiũ [˙˙˙] (1) world of the dead and the unborn; **Osa** [...] and the other gods reside there as well as the **ehis** [...] and the dead people.

(2) a general term for “ancestors”, the “dead”, and even the “gods”. (3) masquerade-dancer (also *ovi_εῖṽi* [···]); he is addressed as the god whom he represents, and he carries an *uxurhe* [...]; he only speaks in sounds like *mmm* [·] or *gbrr* [·]; curses uttered in his presence and confirmed by his knocking the *uxurhe* to the ground are believed to be effective; *v. ɔvia* [·]; *εῖṽi_odo-dua* [···↗↘] is a masquerade-dance performed during the *agwe_ɔyeṽe* [···], possibly for *Osa* [...]. (4) *εῖṽi_īdu* [··] shrine of the *ɔba*’s father at the *εguae* [...]. (5) the Christian Heaven.

εṽṽṽ [···] (1) brass. (2) brass-bracelet; *v. sa 1* [·], *Igū_εṽṽṽ* [···].

ese [·] well, properly; *ɔru_εe-se* [··] he did it well: redupl. *esese* [··] very well; *ɔru_εe-sese* [···] he is doing it very well; *cf. eseseṽese* [···], *ese* [·↘].

ese [·↘] goodness, favour; *ɔru_ṽ-ese* [··↘] he did me a favour. *eseṽese* [·↘··] excessive kindness (occurs in a proverb).

esete [·↘·] (also *e-*) plate. Of Port. origin?

eseseṽese [···] very much; *cf. ese* [·].

esī [··] horse; *cf. Yor. εfi* [··].

Esigie [··] name of an *ɔba*, son of *ɔzoluwa* [...] and brother of *Arhuāṽā* [·↘·].

esō [...] suffering; poverty; *εb-εe gbe* (*gbe 1*) [··↘] he is very poor; *ṽṽ-esō nɔ* [··] he is a poor man; *cf. sō 2* [·]; *v. ovi* [·].

ete [··] shooting contest held with bows. The target is an orange or a branch thrown to the ground, or an *agberhie* [··].

εte [...] sore (of long duration).

εtebo [··] heap of mud collected for building purposes.

eti [·] place in forest where passage is barred by creepers.

etī [·] strength; power (physical as well as magical); *etī fo ṽe* [···] “strength has finished me”: I am tired.

etu 1 [...] beard (chin beard and moustache).

etu 2 [...] (1) cellulitis. (2) sore gums; *etu xia ruε ra* [···↗·] are you suffering from sore gums? (*xia* [↗] to pain).

evεe [·↘] kola; *Cola acuminata + verticilata*; *ev-oha* [··] “bush-kola”, a wild kola, *Cola heterophylla*; children suck the juice out of the husk; *ev-oh-ɔb-itā* [···] “kola of the ordeal doctor’s bush”: a wild kola, *Cola caricifolia*, used in an ordeal, and as a medicine for the bladder; *evεe-gabaṽi* [···] “Hausa kola”, the kola introduced by the Hausa people. Kola is given to guests as a sign of courtesy and friendship; *v. ikpe* [...].

evi [·↘] palm-oil; *evi_egbe* [···] fat, lard.

Eviekoi [·↗] name of a Bini village; seat of an *ɔxwahε* [·↗·] shrine.

evirhi [··] a trap for animals; *cf. Yor. εbiti* [···].

evo [...] (1) country; village (including, possibly, several quarters). (2) people; *evo hia* [··] everybody. (3) language (followed by name of country); *evu_edo* [···] Bini language; *ev-uhobo* [···] Sobo language; *evu_igabaṽi* [···] Hausa language; *v. urhu* [...], (*e*)d-.

εῤε [...] (1) word; εῤ-āre [...] admonition given to disobedient boys; εῤ-āta [...] truth; υ-εῤata [...] truly; εῤ-oto [...] whisper; ɔh-εῤ-oto gbe (hṣ [...]) [...] he has a keen ear. (2) matter; affair; εῤε na ima [...] this affair is not good; εῤ-ōmo [...] “matter of child”: child-bearing. (According to A., εῤε “word” has a long vowel in the stem, while εῤε “matter” has not. It is not certain whether this distinction is generally made by Bini speakers.)

εwae [...] a tree, *Polyalthia suaveoleus*; used as firewood and for roofing houses.

εwae [...] sib, same as εgbεe [...] or unie [...]; no longer used as much as εgbεe.

ewe [...] goat; εw-aṣe [...] female goat; εw-ɔwa [...] castrated goat.

Εweɾε [...] the daughter of one of the Ogi-efas [...]; she was the wife of Ubi [...], and a very kind woman. Hence, her name has become a symbol of goodness. Thus, there is a greeting ɔxī-εweɾε o [...] god-speed! a lucky journey!

εwε [...] a certain quantity of yams: the yams stored between 2 uhoho [...] on eru [...].

Εwedo [...] name of an ɔba.

εwedo [...] prison.

εwεe [...] chest (part of body); ɣɛfi ũ-eṣi υ-εwεe (ṣe [...] “me”, eṣi [...] “thing”)[...] don’t strike a blow at my chest!

Εwεka [...] name of the first ɔba of Benin; it was taken up by the father of the present ɔba, who reigned as Εwεka II.

εwia [...] smell; εwia-ɾe ima

[...] its smell is not good; cf. wia [...].

εwo [...] calabash funnel, used e.g. by wine tappers when pouring wine into demijohns or narrow-mouthed calabashes.

εwobi [...] a man who likes to play jokes on other people; εwobi_ɔṣa_uxī [...] you are a joker.

εwu [...] garment; gown; coat; shirt (any garment except trousers, v. utalawε [...]); εwu ɾue m-ose gbe [...] your gown is very nice. εwu_ivie [...] bead dress; worn by the ɔba; the term does not include cap, collar (odigba [...]), and udahae [...]; cf. Yor. εwu [...].

Εwuakpe [...] name of an ɔba.

Εwuare [...] name of an ɔba under whom some of the present Bini gods (e.g. ɔxwahε [...] and Akε [...]) are said to have lived as heroes and magicians.

exe [...] (1) quiver. (2) a curved tooth or bone which, in native opinion, the viper flings at its prey, out of the mouth. It is believed never to miss its objective, and if the victim runs away, it must return to the viper; v. osumare [...].

exi [...] a small climbing animal.

exiṣi [...] a tree, *Piptadenia africana*; its fruit has the shape of a belt, and is used by boys in play; the bark is used as medicine for oviyabe [...].

exoxo [...] (1) corner (as seen from inside); ɔɾe y-exoxo [...] he hid in the corner. (2) private (when used as a genitive after another noun), e.g. in isum-exoxo [...] “conspiracy”.

exoxo [...] a big monkey.

exu [...] door, gate; **xwi_exu na** [...] lock this door! **bi_exu na gbe** [...] close this door! **exu_ogbofe** [...], **exu_ogw-ofe** [...] gate in **odi** [...] leading from street to compound.

exũ [...] a person who is infirm, unable to walk; *cf.* **kũ 2** [...].

exũxũ [...] a small fly, "sweat-fly".

exwia [...] bull; *cf.* **okpia** [...].

eyoto [...] foundation of house: first layer of mud; *cf.* **oto** [...].

eze [...] stream, river; **eze n-aware** [...] a bridged river; a bridge; redupl. **ezeze** [...] swampy, watery; **ezeze eũa na xĩ** [...] this place is swampy; *v.* **oke** [...], **ugboxodo** [...].

ezi [...] (1) tree-stump (when several feet out of the ground). (2) space round the base of a tree; *v.* **uũyuũ** [...].

eziza [...] a spirit in the shape of a man; it roams about in the bush and catches people whom it may keep for years; it is believed to be "a great doctor", and its hair, **et-eziza** [...] (a plant?) is used by "doctors" in every kind of medicine in order to ensure quick action; *cf.* Yor. **aaja** [...], **ehoh-eziza** [...].

ezo [...] case (in court); *cf.* Yor. **ejo** [...].

fã [...] to cut loose, in (1) to cut palm nuts (and let them drop); **yaf-ẽdĩ na** [...] go and cut these palm nuts! (2) to remove the thatch of a house in order to replace it by new leaves (or, to remove old leaves from the thatch?); **fã_owa na me** [...] remove (the thatch of) this house for me! (the *ã* represents

only a very short glide). **fã** [...] **fua** [...] (a) to release; to acquit in court; **ɔfã_ẽ fua v-ikotu** (or, **v-ow-ezo** [...]) [...] he released him out of court; (b) to set free (a slave). **f-ẽma** [...] to loosen (i.e. to take out) yams from the stack (**eru** [...]) **yaf-ẽma v-eru na** [...] who took the yams out of this yam-stack?

fe 1 [...] (1) to escape; to slip out; **ahĩaũe ni f-ima** [...] that bird escaped us; **ɔvoxã na fe v-iyoha** [...] this boy is free from pawn, i.e. from being pawned; **ɔfe ũ-obo de gb-oto** [...] it slipped out of my hand and fell down. **f-ɔrhiš** [...] "to escape life", i.e. to faint. (2) to be cured from a disease; **okpia na fe ne v-uhuũu n-ɔvae** [...] this man has recovered from (lit. "escaped") the disease he had; *v.* **le** [...].

fe 2 [...] to be rich; *cf.* **fe** [...], **efe** [...].

fe [...] to enrich.

f-ẽma [...]; *cf.* **fã** [...].

fɛɛɛ [...] (1) entirely, completely; used with the verb **fo** [...]; **ɔfo fɛɛɛ** [...] it is entirely finished (but *v.* **fɛfɛfɛ** [...]). (2) for good, finally; **isi kpaa-va fɛɛɛ** [...] I left there for good.

fɛfɛfɛ [...] entirely, completely, altogether; used with the verb **fo** [...]; **ɔfo ne fɛfɛfɛ** [...] it is completely finished; **ri_ɔe fo fɛfɛfɛ** [...] eat it all up! (the **fo** may be omitted); *v.* **giẽ** [...].

feko [...] an auxiliary verb (*cf.* **heko** [...]) indicating that the main action is carried out gently, gradually, which may come to

mean “carefully” or even “secretly” according to the context; **inwin-ifã feko fo** [· · · · ·] their work is getting slowly finished; **feko** [· · ·] gently! (“softly softly”).

fɛɛfɛɛ [· · · · ·] very sharp; accompanies the verb **mu 2** [· ·]; *v.* **ɔɛɛɔɛɛ** [· · · · ·].

fi [· ·] (1) to throw; combinations with verbs: **fi** [· ·] **dɔ̃** [· ·] to miss; to mistake; **ahoa n-ikɔ̃fɛ-nwa**, **ifi_εe dɔ̃** [· · · · ·] lit. “the hawk I just aimed at, I missed it”; *v.* **zĩ_ãro** [· · ·]. **fi** [· ·] **fi** [· ·] to throw something into; **ɔfi_εe fi oha** [· · · · ·] he threw it into the bush. **fi** [· ·] **gbe** [· ·] to throw something at...; **ɔfi_εe gbe ẽe** [· · · · ·] he threw it at me. **fi** [· ·] **gb-ua** [· ·] (**gbe** [· ·] **ɽua** [· ·]) to shoot dead. **fi** [· ·] **kui** [· ·] to throw **εbo** [· · ·] at a man. **fi** [· ·] **xε** [· ·] to throw **εbo** [· · ·] on the road (same as **gbe** [· ·] **xε** [· ·]). Combinations with nouns: **fi_agba** [· · ·] to summon a meeting; in a saying which occurs in a story; but *v.* also **tie** [· ·], **t-iko** [· ·]. **fi_axwεe** [· · ·] to play marbles. **fi egbe del-egbe** [· · · · ·] to transform oneself, e.g. into an animal; *v.* **xiã** [· ·]. **fi_ema** [· · ·] to dig the big yam-poles (**ikpɛsi** [· · ·]) into the ground; for the **εɣε** [· ·]-poles it is **ba_ema** [· · ·], *v.* **ba 2** [· ·]; **fi** [· ·] “to throw” expresses a more forcible action than **ba** [· ·] “to pierce”. **fi_eso** [· · ·] **weri-egbe** [· · ·] “to turn some things round”: to revise (Egh. Hist.). **fi_exwae** [· · ·] **yɔ** [· ·] to wish something bad to a man, holding an **exwae** [· ·] in front of the mouth and spitting after the

words; to curse by means of a charm; “to implicate”. **fi_εkũ** [· · ·] refers to the movements during the coitus; a formula of blessing is: **uyufi εkũ ihoi** [· · · · ·] may your coitus movements not be in vain; used by a person senior to a woman met when sweeping the house, or the dais of her husband’s **Erha** [· ·], as an act of purification when having cleansed herself after menstruation; *v.* **axue** [· ·]. **f-iha** [· ·] to cast an oracle (does not indicate which oracle is meant); **n-ɔf-iha** [· ·] for “oracle-doctor” as given by N.W.Th. is said not to be as good as **ɔb-iha** [· · ·], *v.* **ɔbo** [· ·]. **f-itã** [· ·] to quote a proverb as answer to somebody’s question; he has to guess the meaning; “to drop a proverb”, *v.* **kp-itã** [· ·]. **f-ive** [· ·] to give somebody a hint by means of a proverb; the person thus addressed needs further explanation; **ɔf-itã f-ive mε** [· · · · ·] he gave me a hint by means of a proverb. **f-iyεke** [· · ·] **gbe** [· ·] to turn the back towards something, e.g. **gb-ode** [· ·], to the road. **fi_obo** [· · ·] **yi** [· ·] to put one’s hand into something. **fi_okĩ** [· · ·] to perform **okĩ** [· ·], *v.* **gbe** [· ·]. **fi_ukuse** [· · ·] to construct a rattle, i.e. to throw the cord round the calabash to and fro when making the net covering the calabash. **fi** [· ·] **unu** [· ·] to speak in an unseemly way of, or to, one’s superior (Egh. Hist.). (2) to beat (also of the pulse); **obo ɽue fi leilei ɽa** [· · · · ·] is your pulse (lit. “hand”) beating? **fi** [· ·] **eũi** [· · ·] to hit somebody, lit. “to

hit (somebody) something", viz. a blow: refers e.g. to a blow in anger, while **gbe** 1 [·] means "to flog as a punishment"; **ifi** ɛɾ-eũi [···↘] I hit him, cf. **egbe** n-ɔfi-ɔũa-eũi [.....↘]. **fi** oɣoɾo ʔko [·'·'·] to hop on one foot. (3) to shoot; *v.* **sa** 2 [·]. (4) to attack; of a disease; **eũifi** fi ɛe [···↗] "small pox has struck him": he has caught small pox. (5) it also denotes the direction (of a throw only?) into some locality, *v.* **fi** [·] **fi** [·]. (6) to leave, in **fi** [·] **yi** [·]; **ɔfi** ɛ(e) **yi** [···] he left it. **fi** [·] **ya** [↘] to die, of a man with family; **wu** [·] is used of a single man; of a man who has a family it was said that "part of his body is still living", *v.* also **ikiã** [·]. Iterat. **filo** [·] (a) to drop things one by one; (b) to shoot birds or animals one by one; (t)-**ifil-iĩã** [···] I am shooting them one after the other; (c) to be foolish; **t-ufile** [··↘] are you mad? *v.* **kiza** [·]; cf. **fieye** [·].

fiã [·] (1) to cut; **fiã** [·] **fua** [·] to cut off. **fiã** [·] **gbe** [·] "to cut (and) add to (?)": to bless; of a Christian blessing (bu *tv.* **n-erhuũu** (na 2 [·]) [···] na [·] "to say prayer for (somebody)": to bless in the pagan way); cf. **afiãgbe** [··]. **fiã** [·] **na** [·] to cut (food) for somebody; **t-uɾami-õmɔ fiã na** [·····] "may you get a child (or, children) to cut (food) for!": used as a formula of thanksgiving after a meal by a woman towards a senior woman or man, also to her own parents, *v.* **ɛrɛe** [·↘]. **fiã** [·] **ra** [↗] (a) to cross a river by swimming, or a road; **iĩã fi-ẽze**

ra [·...↗↗] they are crossing the river; cf. **gbe** [↗] **ra** [↗], *v.* **gwa** 1 [·]; (b) to break into a row of people called **ikpokpã** [·...] at an **ugie** [··], or into a row (single or double file) of people at an **ɔvia** [·] festival. In the case of the **ɔvia**, the man was (is?) whipped for it; in the case of the **ikpokpã**, he was formerly killed and is nowadays made to pay for a big sacrifice costing up to £5. **fiã** [·] **ɾe** [·] (a) to bite; **ekita fiã** ẽɛɾe [·····] a dog has bitten me; (b) idiom.: to cheat; **iyafiã-ẽɾ-esese**, **ɣaye** ẽɛ ɣ-ɛɾe [···↘···↗] I shall cheat him ("bite him eat") properly, (just) look at me and (look) at him! (i.e. you will see). Combinations with nouns: **f-iĩdĩ** [·] to dig a grave: **fĩ-enwe** [··↘] "to be cut breast": to be weaned. **fiã** [·] **iyɔ** [·] "to cut money": to fine somebody; *v.* **ze** 1 [·]; **afi-ozo** **iyɔ** **v-ikotu** **n-owie** [··'·'·'·] Ojo was fined in court this morning. **f-iĩyɔ** [·] to change money; **f-iĩyɔ na** (i)mɛ [···] change this money for me! *v.* **idɔla** [··]. **f-iĩhue** [·] "to be cut at the nose": to be defaced, of a coin or cowrie. **fĩ-ode** [··] **yi** [·] **obo** [·] "to cut the road to somebody's hand": to reach a certain place earlier than somebody else by using a shorter road; to make a short cut. **fĩ-osuyu** [···] **yi** [·] **egbe** [·] to trouble somebody (by means of charms or intrigues). **fĩ-ovã** [··] to give a nickname (praise-name), *v.* also **ɾe** 1 [·]; **ɔfĩ-ovã mɛ** [··↘] he gave me a nickname. **fĩ-õka** [··] to reap corn (maize). (2) to become, be, cut or broken; to come off (of a

fua 2 [·] to be white; **ɔfua v-akõ n-unu** [····] “it is white like the teeth of the mouth”; *cf.* **fuɔfua** [·], **ɛfua** [·].

fuã [↗] (1) to perish; a curse: **urafuã** [··↗] may you perish! (answer: **iwua_en-ɔfuã o** [...··]) “I am forbidden what is perished o”: something like “God has not destined me to perish”. (2) to die out; **ɛgbɛ-iřã fuã xiã** [··↗·] lit. “their family (sib) are perishing along”, i.e. dying out. This would be a bad curse if uttered to a member of the clan; *cf.* **fua** [·](?).

fuẽfuẽfuẽ [...] smothering, of a fire that only smokes a little; a smaller fire than that described by **ruɛruɛruɛ** [...]; used with the verb **ba** [↗].

fuɔfua [·] to be white; **ukpõ n-ozo rhuaẽ fuɔfua** [...·↘·] the cloth Ojo wears is white; *cf.* **fua 2** [·].

ga 1 [·] to serve; **ɔga_e** [··↗] he served him. **ga** [·] **yi** [·] to serve for a betrothed girl (with her father); **ɔga y-ɔvɔx-ũvi** [··↘··] he served for the girl; *cf.* **ugaũɛ** [··↘·], **ega 1** [·].

ga 2 [·] to cook; to be done, of food that is being cooked; **inya na fɛko ga** [···↗·] this yam is cooking (gradually); *v.* **bie** [↗].

ga [↗] (1) to surround; *v.* **lɛ** [↗]. (2) to fence, i.e. to set a fence as part of a trap across the bush, *cf.* **ega 2** [·]; or, to put a fence around something, e.g. a tree, or the hole of an animal; **ga ɛzi erhã na n-idoxũ_ĩfi y-ɔ** [...···↗··↘] lit. “fence the base of this tree that I may come and set traps there!” *v.* **gba 2** [·].

gadagbaa [···] big (not fat); of animals, e.g. horses, elephants, bulls, hippopotami, or crocodiles; used with the verb **ye** [·]; *cf.* **gidigbii** [···].

gaga [·] to surround; **ɔhɛ_iřã gag-egbe** [...····] he surrounded himself with them (also: **ɔv-iřã** [·↗·]); *cf.* **ga** [↗].

gaigai [...] describes a manner of walking: a measured walk, with wide steps; “white-man style”; used with the verb **xiã** [·]; (the *i* is not short).

ge [↘] same as **de** [↘].

gegeege [···] very high (of a hill); **oke nayo gegeege** [·····] this hill is very high; *cf.* **gogoogo** [···]; *v.* **golotoo** [···] and **geletee** [···].

gele [·] an auxiliary verb emphasizing the main verb; may be translated by “indeed” or similar words; **ɔgeleɾu_ɛ** [···↘] in fact he is doing it; **ɔgeleɾu_ɛ** [···↘] really he did it; **geleta_e ɣe** [...·↗] go repeat it!

geletee [···] extraordinarily high (used with the verb **yo** [·]); *cf.* **golotoo** [···].

gẽgẽgẽ [···] tightly shut.

gẽɣẽɣẽgẽɣẽ [···] imitation of the sound of a bell (**egogo** [···]; but *v.* **kɔɣɔkɔɣɔ** [···]); *v.* also **gɔɣo-gɔɣo** [···].

gi (**gu**) [·] (1) to allow (to do something); to let; **ɔg-iřã ɾu_ɛ** [··↗·↘] he allowed them to do it; he let them do it. In the 1st and 2nd pers. sgl., **gũ**, **gu** are used instead of **gi**: **igu_ɛ ɾu_ɛ** [··↗·↘] (a) I am allowing you to do it; (b) I am helping you to do it, I am doing it with you; pf.: **ɔgũ_ũɛ ɾu_ɛ** (a) [···↘] he allowed me to do it; (b) [···↘] he helped me to do it. (*v.* **gu**

[·]). **gi_a** [·↗] is used in the 1st pers. pl. meaning "let us": **gi_axaxiã** [·↗·] let's go. (2) to permit of something being done (equivalent to English suffix -able); **ɛgi_ari_ɔe** [↗.↗·↘] it is not edible.

gĩ [·] to leak, of a canoe, or house; **okɔ ũɛ gĩ** [·..·] my canoe is leaking; *cf.* **ugĩũɛ** [·↘·].

gia [↗] to cut (with many objects, e.g. a bundle of things, or a cord containing many strings, etc.); **ɔgia_iri na** [·...·] he is cutting these ropes; *cf.* **giagia** [··], **giaya** [··].

giagia [··] to cut into many pieces; **giagi-ab-erhã na** (or, **bɛl-ab-** [·..]) [·...↗·] lop the branches of this tree off! *cf.* **gia** [↗]; *v.* **bɛɛ** [··].

giãgiãgiã [·...·] bright red, used with the verb **ba ɪ** [↗]; *v.* **ɛɛɛɛɛɛ** [·...·].

giaya [··] to cut or tear into little pieces; **ɔgiaya_e ku erhã ku iri** [·..↗·...·] he tore it up (into little pieces) and threw it about (e.g. of an infant tearing paper); *cf.* **gia** [↗].

gi-asẽ [···]; *cf.* **gie 2** [↗].

gidigidi ɪ [·...·] big; of yams; used with the verb **ye** [·].

gidigidi 2 [·...·] blazing (sending flames up); used with the verb **ba ɪ** [↗]; *v.* **kpoo** [·], **woo** [·].

gidigbi [·...·] strong; robust; a riddle: **okpia gidigbi mu_okpia gidigbi gba** [·↗...·↗...·] a strong man catches a strong man and ties (him); the answer is **olodo mu_ẽxu gba** [··...·] the door frame keeps the door tied; *cf.* **gidigbii** [·...·].

gidigbii [·...·] very big, e.g. of trees, houses, boxes, rocks; of an

elephant; used with the verb **ye** [·]; *cf.* **gidigbii** [·...·], **gadagbaa** [·...·].

gie [·] (1) to send; **gie** [·] **uhuũu** [·..] to send on an errand; **ɔgi-ɛɛ-uhuũu gi-erha_e** [·...·...·] he sent him on an errand to his father. (2) also used as second verb of a combination in order to indicate a direction towards something or somebody (*v.* above). (3) to attack, of diseases, the object being the particular spot that is affected (possibly, this item does not belong to **gie** [·]).

gie ɪ [↗] to compare; **ɣɣaya_e gie ũɛ** [·...↘] "don't take him compare (with) me": don't compare him with me! **gie** [↗] **ma** [↗] to show something that cannot be taken in one's hand, or that is at a distance, to somebody; **ɔgi-ugb-ɛɛma ũɛ** [·..↗...·] he showed me his farm (**ma** is long). **gi-ode dã** [·...·] **ma** [↗] "to show a bad way": to lead astray (also in a metaphorical sense); **ɔgi-ode dã ma ũɛ v-inɔ-ɾ-ibude** [·...·...·...·] he led me astray when I had asked his advice; *v.* **bibi** [··], **ya** [·] **dido** [··], **gu** [·] **dido** [··].

gie 2 [↗] to spit, in **gi-asẽ** [···]. **gi-exwae** [··] **y-ɔ** [↘] to spit on a charm after pronouncing a prophecy or curse, in order to confirm the words spoken, *v.* **ɔxwahe** [·↗·] songs 7. **gie** [↗] always seems to imply deliberate spitting; *v.* **tu_asẽ** [·...·].

gie [·] to laugh; **ɔgie y-ẽũɛ ũɛ** [·...·] he is laughing at my words; **ɔgb-oxoxo gie** [·...·] he is bursting with laughter; *cf.* **ogie** [··].

giε [↗] to give way; to break suddenly (of a worn-out cloth).
giē [↗] to burn; **owa giēřē fεfεfε** [↗] the house burnt (or, is burnt) to the ground; *cf.* **agiē** [↗].
giεgiε [↗] to be quick at something; **ɔgiεgiε nwina** [↗] he is working quickly; *cf.* **εgiεgiε** [↗].
giēřē [↗] very bright; of weather; **εde rāřē giēřē** [↗] the day was very bright.
gilogilo [↗] tall and thin (of men only; *v.* **sigosigo** [↗] which seems to indicate a greater degree of thinness; used with **ɔtaē** [↗] "he is tall"); *v.* **nweřē** [↗].
gīna [↗] (1) to be against; **εūe na gīna_ē** [↗] "this matter is against him": he is guilty in this matter. (2) used as second part in the combination; **rhia** [↗] **gīna** [↗] in **agbō rhia gīna_ē** [↗] "life is spoilt for him", meaning "he is impotent", or, "he is destitute"; in case of a woman "she is barren", or "she has a venereal disease"; *cf.* **agbegīnoto** [↗]; *v.* **gbe i** [↗].
gi-ode [↗] **ma** [↗]; *cf.* **gie i** [↗].
giogiogio [↗] very hot, of boiling water; used with the verb **tō 3** [↗]; *v.* **yiřiři** [↗].
giri, gri [↗] describes a sudden or unexpected motion; **ɔgwa kpao giri** [↗] he got up suddenly; *v.* **ha i** [↗].
giriririri (i very short and almost inaudible) [↗] describes the patter of rain, also that of rain not yet on the spot; **ɔso giriririri** [↗] it patters; *v.* **kpata-kpatakpata** [↗].
gizaka [↗] describes the falling down (or the noise of it?) of

crooked things such as trimmed-off branches, or a lame man; the characteristic feature seems to be that one part of the falling object (or man) touches the ground before the other; **ɔde gizaka** [↗] it fell (in the above-stated way).

go [↗] to shout. **go** [↗] **nwa** [↗] to praise somebody in songs (for some accomplishment), Egh. Hist.; **ɔgo nwa ūe** [↗] he praised me; *v.* **rho i** [↗], **tiā** [↗].

gobagobagoba [↗] describes a manner of walking: the walk of a cripple whose feet are bent to one side so that he walks with a list, the foot that is behind moving sideways. Used with the verb **xiā** [↗].

gogoogo [↗] high (e.g. a hill); used with the verb **ye** [↗].

goɔgoɔgo [↗] describes the sound made by a bell (**εgogo** [↗]; but *v.* **kɔɔkɔɔ** [↗]); *v.* **gēyēygēyēy** [↗].

gokaā [↗] very tall and lean, of man; used with the verb **ye** [↗], but also with **tota** [↗], to describe a tall man sitting upright *cf.* **gūkaā** [↗]; *v.* **rhigɔ** [↗].

golotoo [↗] very high, used with the verb **yo** [↗]; *cf.* **geletee** [↗].

gooro [↗] loud; describes the noise made by a cricket; used with the verb **tu** [↗].

gɔ [↗] to become, be bent, crooked; **ɔgɔe** [↗] it is crooked; *cf.* **bi** [↗] **gɔ** [↗].

gō [↗] in **gō(u)gie** [↗] to hold the (annual?) festival of a juju (not used for ancestor-festivals); **d-εyε n-uwa yagō-gi-ɔxwahe yi-ko** [↗] when do you hold the festival of ɔxwahe friend? *cf.* **ugōgie** [↗].

gõgõgõ [···] upright; uṛu ihue
 gõgõgõ [·····] your nose
 stands upright (special charac-
 teristic of the European, hence
 the above sentence may be
 closed with: v-ihu-ebo [····]
 “like the nose of a white man”.
 This feature is considered as
 funny. On the other hand, an
 ihue perhe [····] “flat nose”, said
 to be: v-ihu-egwi [····] “like
 the nose of a tortoise”, is not
 thought to be beautiful, either).
 gɔlɔgɔlɔ [.....] describes the walk
 of a very tall man with the
 upper part of his body swaying;
 used with the verb xiã [·]; cf.
 ogɔlɔ [....]; v. logiɔlogiɔ [.....].
 gu 1 [·] a verb indicating (1) that
 another action is performed by
 the subject with the help of
 somebody else, or (2) that the
 action is reciprocal, e.g. gu [·]
 b-owa [·] to help (somebody)
 in building a house; gu [·]
 dɛ [·] to buy something from
 somebody; wɛ_igu dɛ [···] I
 bought it from you. gu [·]
 dia [↗] to stay with somebody
 or something, esp. in order to
 guard it, e.g. of a hunter's boy
 who watches the kill while his
 master is in the bush. gu [·]
 dido [·], gu [·] fi [·] dõ [·] to
 lead astray by giving false in-
 formation; v. gie 1 [↗], ya 1 [·].
 gu [·] guã [↗] to talk with
 somebody. gu [·] gwi [·] to
 quarrel with somebody. gu [·]
 gbĩna [·] to fight with some-
 body. gu [·] ho [↗] to help
 (somebody) to find something.
 In an impersonal use, gu means
 “to succeed”: ɔgũ ũɛ ru [····]
 “it helped me to do (it)”: I
 succeed in doing (it); idiom.:

egbe gu_ɛ ru [··↗·] “body
 helped her to do” or “body
 did (it) with her”: she had a
 miscarriage. gu becomes gũ in
 front of the objective ũɛ “me”
 and ũa “us”.

gu 2 [·]; cf. gi [·].

gua 1 [↗] (also: guaṛa [·] used by
 old people) to know how to do
 a thing; used with verbs only:
 igua xa-ṛe [↗↗·] I don't know
 how to say it.

gua 2 [↗] (1) to adulterate;
 ɔgu-anyɔ na [····] he has
 adulterated this palm wine;
 ɔgua_ɔṛoka na [····] he has
 adulterated (the metal of) this
 ring (in both cases gua may
 be [↗]). (2) the second example
 can also mean “he has charmed
 this ring” (in order to give its
 owner a certain power, e.g. to
 fell an opponent in fighting at a
 single blow); v. le [·].

gue [↗] (1) to cover (with a lid);
 g-uwawa na n-ikiã yetĩ y-ɔ
 [↗↗···↘] cover this pot in
 order that the flies may not get
 into it. (2) to be covered; uwa-
 wa na gueṛe [↗↗·] this pot
 is covered.

gueɛṛe [··] very small (same as
 gyɛgyɛgyɛ [.....]); cf. gie(ɛ)ṛe
 [··] (e.g. in ɔyɛdɛ ne gieṛe [.....]
 “banana”).

gũkã [··] describes a certain way
 of sitting down (used with tota
 [·↗]); used e.g. of a vulture
 perching on a tree; ɔtĩ y-uhũ-
 erhã gũkã [·····] it has (flown
 and) perched on a tree. In the
 case of a man sitting down, it
 describes “a huge, big man, sit-
 ting down as if collapsing.”

gũkaã [··] very lean, but not im-
 plying tallness, e.g. people who

are lean on account of a disease; stresses the leanness less than *kāgūkāgū* [...]; cf. *gokaã* [...].

guleε [...] intensifies an impression of flexibility (used with the verb *voxoxo* [...]); of the tail-feather of a cock e.g., or the creeper *ikā* [...], or the shrub *unwarhĩ-õtā* [...].

gulugulu [...] deep; of narrow holes, such as *uy-egwi* [...], wells, or deep places in a river; used with the verb *ye* [...].

g-unu [...] to keep quiet; *g-un-uē* [...] something like "shut up!"; a milder expression is *gi_ah-ēūε* [...] lit. "let hear word"; cf. *gue* [...] (?); *v. hũ* [...] *nwa* [...].

guozaa [...] describes the noise of falling trees when a farm is being made.

gūōūε [...] (1) to brush with something soft (an *oroke* [...] or a brush, or leaves); to dust (by shaking); *v. bōūε* [...], (2) idiom.: *gūōū-egbe* [...] "to shake body": to turn brusquely round when addressed; *ōgūōū-egbe kpao v-igu_εe guā* [...] he turned round brusquely when I was talking to him. (3) to wag the tail (of a dog); the man whom the dogs greet in this way is object of the verb.

gwa 1 [...] to pull (of a canoe), also *gw-okō* [...]. *gwa* [...] *gbera_εze* [...] to pull somebody across a river. *gwa* [...] *y-ō* [...] lit. "to pull in it": to join in pulling; *gwa y-ō* [...] join in pulling! (to men sitting in the canoe without helping). *gw-εze* [...] to cross a river by canoe. *gw-amε* [...], given by N.W.Th. with the same meaning, was said not to be used (by A.); cf. Yor. *wa* [...].

gwa 2 [...] to dig; *gw-εhe* [...] to make a yam-heap (or a heap for planting coco-yam or gari); cf. Yor. *wa* [...].

gwa 3 [...] to fit; to be suitable (of rooms); *ōgwa ūε* [...] it fits, suits, me (in space); *wε w-eua yagwa_e yi* [...] "do you think (lit. "say") (that room) there will fit him?" (i.e. that there will be enough room for him); idiom.: *Ogbe gw-ihōwa* [...] "Ogbe (a quarter of Benin City) does not fit Ihōwa (a name)": it is intolerable; e.g. in *n-uye na, Ogbe_uegw-ihōwa-εε* [...] lit. "what you are in now, Ogbe will not fit Ihōwa any more (ve [...]) to-day": the temper in which you are to-day is becoming intolerable (sc. and I can no longer put up with it; e.g. to a nagging wife).

gwa 4 [...] in *gwa* [...] *ehiē* [...] to scratch (with nails, or birds with their claws); *oxuo na gwa ū-ehiē* [...] this woman scratched me; *v. nyi* 2 [...].

gwa 5 [...] in *gwa* [...] *kpao* [...] to get up.

gwalo [...] to search; *ōgwal-en-εwe* [...] he searched for the goat. *gwalo* [...] *kua* [...] to dig something out (of a heap of similar things e.g.); *ōgwal-isawewe kua* [...] he (or, it, e.g. a fowl) is searching, digging out ground-nuts; cf. *gwa* 2 [...].

gwe [...] "to be with": to be possessed by (somebody); *inya_iro n-iyare-εε* [...] I have no yam to eat to-day; answer: *ōgwe ūε* [...] "it is with me": I have some; cf. *gu* [...].

gwe [...] (1) to know; to be accustomed to something; *ōgw-ebe*

gbe [ˈ.ˈ.ˈ] “he knows book much”: he is very clever. (2) to be a favourite (of a wife or a servant); ɔgwe ũe gbe [ˈ.ˈ.ˈ] she is a great favourite with me; (but: ɔgw-εũe gbe [ˈ.ˈ.ˈ] he knows how to talk well); also gw-obo, gu_obo [ˈ.ˈ] to be intimately acquainted with: igu_obo-ɾe [ˈ.ˈ.ˈ] I am very well acquainted with him; ɔgu_obo ũe [ˈ.ˈ.ˈ] he is my special friend; ɔgu_ob-ɔɔɔ-ɾe [ˈ.ˈ.ˈ.ˈ] “she is the special friend of her husband”: she is her husband’s favourite wife; cf. gu ɾ [ˈ.ˈ], gua [ˈ.ˈ].

gwe [ˈ.ˈ] to sacrifice to one’s head during the igwe [ˈ.ˈ]-festival; otherwise ɾu_uhuũu [ˈ.ˈ.ˈ] is used. At igwe [ˈ.ˈ] a special “amen”-formula is used: gua_ũnyee [ˈ.ˈ.ˈ] (otherwise ise [ˈ.ˈ]).

gw-ehē [ˈ.ˈ]; cf. gwa 2 [ˈ.ˈ].

gw-εze [ˈ.ˈ]; cf. gwa ɾ [ˈ.ˈ].

gwezegweze [ˈ.ˈ.ˈ.ˈ] entirely (Egh. Hist.); ɔrhia mu_oto gwezegweze [ˈ.ˈ.ˈ.ˈ.ˈ] it is entirely spoilt.

gwi [ˈ.ˈ] (1) to quarrel; to be angry with somebody; magbagwi [ˈ.ˈ] we quarrelled with one another; ɔgũ ũe gwi [ˈ.ˈ.ˈ] he was angry with me (i.e. a master with his servant). (2) to state one’s case in court; to litigate; hence: n-ɔgwi [ˈ.ˈ] litigant (used in context only). n-ɔgwi-w-iĩē ũɔ_osee [ˈ.ˈ.ˈ.ˈ] the litigant said he had a witness. n-ɔgu_ɔũa gwi [ˈ.ˈ.ˈ.ˈ] “he who quarrels with a man”: plaintiff (v. n-ɔti-ɔũa ezo [ˈ.ˈ.ˈ.ˈ]). n-agu gwi [ˈ.ˈ] “he with whom is quarrelled”: defendant; accused (v. n-ati-εɾ-εzo [ˈ.ˈ.ˈ.ˈ]); idiom.: ɔgwi εz-uw-unu [ˈ.ˈ.ˈ.ˈ] “he is stating case of inside of mouth”:

he is grumbling indistinctly (also ɔgwi hũhũhũ [ˈ.ˈ.ˈ]). (4) to drone (of beetles only).

gw-obo [ˈ.ˈ]; cf. gwe [ˈ.ˈ].

gw-okɔ [ˈ.ˈ]; cf. gwa ɾ [ˈ.ˈ].

gwa [ˈ.ˈ] to tremble; to shiver; ɔgwɔe [ˈ.ˈ] he shivered; v. sɔgwɔsɔgwɔ [ˈ.ˈ.ˈ.ˈ].

gwɔɔ [ˈ.ˈ] (1) to get, or, be broken (of glass, earthenware, etc.); uyegbe na gwɔɔe [ˈ.ˈ.ˈ.ˈ] this mirror is broken (but can still be used; v. wu [ˈ.ˈ] which means that it is now completely useless). (2) to break something; ɔgwɔɔ-uyegbe [ˈ.ˈ.ˈ.ˈ] he broke the mirror.

gyãĩãĩãĩãĩã [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] loud, describes the crying of an infant.

gyeɣgyeɣe [ˈ.ˈ.ˈ.ˈ] of very small size (e.g. of infants or yams); same as gueɣe [ˈ.ˈ]; inya na bise gyeɣgyeɣe [ˈ.ˈ.ˈ.ˈ] this yam has yielded very small fruit.

gba ɾ [ˈ.ˈ] an auxiliary verb indicating that the main action is done by several subjects together; iĩã gbaɾu_εe [ˈ.ˈ.ˈ.ˈ] they are doing it together; gi-a gbaɾu_εe [ˈ.ˈ.ˈ.ˈ] let us do it together!

gba 2 [ˈ.ˈ] (1) to tie; ɔgba ũ-obo [ˈ.ˈ.ˈ] he tied my hands. gba [ˈ.ˈ] gĩna [ˈ.ˈ] to tie to; igb-ab-enwaũ-ĩxerhe ni gĩna-ɾ-egbe [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] “I have tied the branch of that young oil palm (ɔxerhe [ˈ.ˈ.ˈ]) to its body”. (Also gba [ˈ.ˈ] mú [ˈ.ˈ].) gb-ogba [ˈ.ˈ] to make a fence (ga [ˈ.ˈ] round something). Iterat. gbalɔ [ˈ.ˈ] is used with plural objects, but in ɔgbalɔ ũ-obo [ˈ.ˈ.ˈ] it means: “he tied my hand several times round”, i.e. he

bandaged my hand. (2) to stick together; *cf.* **gba** ɪ [ˈ] .

gba [ˈ] (1) to know somebody thoroughly; of people only; **igba-re-ɣ-ɔ̃a-esi no** [ˈ.ˈ.ˈ.ˈ.ˈ] I know him thoroughly, (that) he is a good man. (2) to be complete; **exæ̃e n-idu-ikotu na gba ne** [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] (do [ˈ]) the chiefs attending this court are complete.

gba [ˈ] interjection used in calling dogs (same as **sss**).

gbaa [ˈ] level; used with the verb **ye** [ˈ].

gbadaa [ˈ] wide; broad (of bigger things than **gbadaa** [ˈ]), e.g. of a river or pond; *cf.* **gbodoo** [ˈ].

gbadaa [ˈ] wide; broad (used e.g. of a basin); **ɔ̃e gbadaa** [ˈ.ˈ.ˈ] it is broad; *cf.* **gbadaa** [ˈ].

gbāgbāagbā [ˈ] (1) strongly; closely; **iṣā kexī-ɔ̃e gbāgbāagbā** [ˈ.ˈ.ˈ.ˈ.ˈ] they became close friends (texts: **Ukekeve arhuaro**). (2) rigid; stiff; **ɔ̃e gbāgbāagbā** [ˈ.ˈ.ˈ] it is stiff (same as **egi-avoxo** [ˈ.ˈ.ˈ] it cannot be bent).

gbayada [ˈ] (also **gbaɣayada** [ˈ.ˈ.ˈ]) describes the fall of something having extremities, e.g. the human body, when thrown down in wrestling; **mu-ē gb-oto gbaɣayada** [ˈ.ˈ.ˈ.ˈ] throw him down **gb.**! (as an encouragement to wrestlers, also **ya gbe!** [ˈ], **gbaɣayada!** [ˈ]).

gbākāgbākā [ˈ] big; thick; of plantains and teeth; **ɔ̃e de na ye gbākāgbākā** [ˈ.ˈ.ˈ.ˈ.ˈ] this plantain is thick.

gbalaza [ˈ] wide; used with the verb **ye** [ˈ], of ditches, pits, ponds and rivers; indicates a still wider degree than **gbodoo** [ˈ].

gbe ɪ [ˈ] (1) to hit; to flog. (2) to kill; *v.* also **gbe** [ˈ] **ɾua** [ˈ]. Iterat. **gbele** [ˈ]; **ɔ̃gbel-iṣā hia** [ˈ.ˈ.ˈ] and **ɔ̃gbel-iṣā hi-a** [ˈ.ˈ.ˈ.ˈ] he killed them all. (3) to perform something, esp. a dance; to dance. (4) to pick (leaves from a tree). (5) to catch, of a trap. This verb is also used for various purposes, its exact meaning being determined by a following noun or verb. Examples of combinations with verbs: **gbe** [ˈ] **gīn-oto** [ˈ.ˈ] to hit against the ground, e.g. when killing a snake, and also in the meaning of "to insult somebody who is ill and in bed"; *cf.* **agbegī-noto** [ˈ.ˈ.ˈ.ˈ]. **gbe** [ˈ] **miɛ** [ˈ] lit. "to hit (and) take (something) from (somebody)": to seize something by force; **ɔ̃gbe ũe miɛ ũe-re** [ˈ.ˈ.ˈ.ˈ] he seized it from me (by force). **gbe** [ˈ] **mu-oto** [ˈ.ˈ] to ruin somebody. **gbe** [ˈ] **ɾua** [ˈ] to kill. **gbe** [ˈ] **yo** [ˈ] **gbe** [ˈ] **re** [ˈ] to turn over and over; to fumble; **ɔ̃gbe n-eūi yo gb-ee re, ɔ̃made** [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] "he handled the thing 'to and fro' (but) he did not buy (it)" (the syllable **gb-ee** is actually a fall, not a low tone; this could, however, not be shown here); **imaṣē v-ɔ̃guā, ɔ̃yagb-en-ēūe yo gb-ee re v-eua** [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] "I don't know what he is talking (about), he is turning the matter over and over there", i.e. he is not talking to the point. Combinations with nouns: **gb-akiyeye** [ˈ.ˈ.ˈ] to make fun (of somebody: **ya** [ˈ]); **iya_e gb-akiyeye** [ˈ.ˈ.ˈ.ˈ] I made fun of him, or, made a fool of him; *v.* **gb-iba** [ˈ]. **gb-akpā** [ˈ] to be

welcome in triumph (a warrior returning from a war). **gb-ize** [·] to form, bake an **ize** [·] (“rice”) cake (round or oval in a mould); **gb-ize me de** [··] “bake a rice cake for me to buy”; *v.* **ma 4** [·]. **gb-obodo** [··] to pirouette. **gb-obo** [·] **y-ɔbotidi** [··] to have an unlucky hand (in handling something). **gbe** [·] **odã** [·] to kick; **ɔgbe ũ-odã** [··] he kicked me (man, horse, or cow). **gb-ogie** [·] to make fun; to make fun of: **ya** [·] **gb-ogie** [·]; *v.* **gb-akiyeye** [··], **gb-iba** [·]. **gb-ohio** [·] to bore a hole. **gb-okĩ** [·] to perform **okĩ** [·]; also: **fi-okĩ** [··]. **gb-oroyo** [··] to spread mud on a timber-track. **gb-osiko** [··] to notch timber. **gb-oto** [·] “down”, lit. “hit ground” is used as second part of verbal combinations, e.g. in **erhã ni de gb-oto** [···] that tree fell down; **iĩã fi-erhã gb-oto** [···] they cut trees down. **gb-oxoxo** [·↗] **gie** [·] to burst with laughter: lit. “to hit with one’s knuckles (and) laugh”. **gb-ɔfo** [·] to become wet; to be wet; **ukpõ ũe na gb-ɔfo** [···] “this, my cloth, is (has become) wet”. **gb-ɔkãn-abe** [·↘] to have a serious quarrel with somebody (idiomatic). **gb-ɔrho** [·] to be muddy. **gb-ɔvo** [·] to be jealous; **ɔgb-ɔvo ũe** [··] she is jealous of me. **gbe** [·] **ɔvo** [·] to make somebody jealous; **eũi n-uũ ne gbe ũ-ɔvo** [··↘] what you have done for her makes me jealous. **gb-ubi** [·] to slap; **ɔgb-ubi y-ɔũ-ãro** [···] he slapped my face. **gb-ubi** [·] to make holes for yam-sticks

(with the pointed stick **ubi** [·]). **gb-ugbo** [·] to do farm work (as one’s occupation); to be a farmer. **gb-ugb-ogi-erhã** [···] to play a certain children’s game which consists in guessing things that are known to a few of the players only. **gb-uke** [·] to stamp one’s feet (as in a special kind of dance); **uke ɔgbe na ra** [···] is he stamping **uke** there? (The **na** is used when the speaker can see the man.) **gb-ume** [·] to rub oneself with camwood (which dyes the skin red); this is e.g. done by the women members of **ɔxwahe** [·↗] at the **ikpoleki** [··] festival, and by men, at the **agwe** [·] (new-yam festival at the **ɛguae** [·]); **ɔgb-ume n-ɔxwahe** [··↗] she has rubbed (herself with) camwood for **ɔxwahe**. **gb-uzebu** [·] to dance the **Uzebu** [·] dance (**gbe** [·] is also used with the names of other dances, e.g. **gb-akaba** [·], or **gb-ukpukpe** [·] “to dance a war-dance”).

gbe 2 [·] a verb indicating that an action is performed intensively or extensively, or that a certain state exists to a high degree (“much”, “well”); always following the main verb; **ɔgw-ob-iĩã gbe** [···] (**gwe** [·]) he is much (well) acquainted with them; **ɔgw-ob-iĩã gbe** [·↗] something like: he is always in their company. (The verbal character of **gbe** is shown by the different intonation in these two forms, the pf. and ipf.)

gbe 3 [·] (1) to be rotten; **aĩãũe na gbe** [·↗↘] this meat is rotten (so that only parts of it are eatable). (2) **ɔgbe** [·↘] also

gbe [↗] (1) to cross; to pass; in
gbe [↗] ra [↗]; ɔgbe ra xiã v-
imi-ɔẽ n-owie [·↗····] he
was passing along when I saw
him this morning; gbe ra n-
uɣɛɣiye ũɛ [·↗···↘] pass with-
out looking at me! Also "be-
sides": ɔs-iĩã_eha n-ir-eua gbe
ra-ɾe (sɛ [·]) [····↘↗·] there
were three of them there besides
him (lit. "it reached them
three..."). Also used as second
verb in verbal combinations,
imparting a motion across some-
thing, v. mu ɪ [·], vĩ [·]. (2) to
bar by putting something in
("across") the way, e.g. (a) to
show that a certain plot has been
chosen for clearing a farm; it is
done by putting two crossed
planks on a small round cleared
spot in the bush; (b) to debar
access to one's wife by using a
certain "medicine": uxuũu n-
aya gb-oxuo [····↗·] medicine
taken to "cross" a woman.
gbe [↗] ode [·] to bar the road;
to bar one's way, or, plan;
uhuũu n-ɔgie re gbe ũ-od-eũi
n-iteɾaɾu-ɾɛ [········] the
message which he sent prevented
me from doing the thing that
I was going to do to-day. gb-
otɔɛ [↗·] xɛ [↗] "to bar ground
wait": to put poison (eĩuã [·])
into somebody's path in order
that he may contract a disease,
etc.; ɔgb-otɔɛ x-ɔɾe [·↗·↗·] "he
poisoned the ground waited for

him": he put poison in his
path; *v.* fi [·] xε [↗].

gbẽ [˙] (1) to cut off; ɔgb-ĩũũ [˙˙] he is cutting grass; igb-ɔẽ [˙˙] I cleaned it (e.g. a coconut from the surrounding fibres). (2) to carve (with an agbẽ [˙˙]); ɔgb-ĩvĩ [˙˙] he is carving a coconut. (3) to write; in gb-ẽbe [˙] lit. "to write leaf": to write a book, letter, etc.; ɔgb-ẽbe gũ ũe [˙˙˙] he wrote to me; cf. ɔgbẽbe [...]. (4) to make a mark; in gbẽ [˙] orhue [...] to mark with chalk; infants are marked with chalk from a few days after their birth up to the age of about seven months. Iterat. gbẽne [˙] to mark the face with tattooings.

gbī [ˈ] to be blunt (of a knife); **eɾo na gbī, n-uyalo_e re** [ˌ.↗.↘ˈ↗ˈ.]
this knife is blunt, (so that) you
should go (and) sharpen it (and)
come! **abe na feko gbī, we kwelo_e yi** [ˈ..↗ˈ..]
this knife is getting blunt, have you really
sharpened it?

gbidii [...] describes the sound of something heavy falling into water, also that of a bather jumping flat into water; *v.* gbiyidi [...], suẽy [...].

gbigbi [.] to spread a rumour;
iĩã gbigbi ota ni xiã [....'↗']
 lit. "they are spreading that
 story along"; cf. **ogbigbi** [.↗].

gbigbigbi [...] describes a strong wind or a tornado, the rushing of a river, and knocking at the door; ohoho gbigbigbi [.....] there is a strong wind blowing.

gbiyidi [...] describes the sound of long, but not heavy objects, e.g. firewood, falling to the ground, also that of a wrestler

being dropped down by his partner; **ɔde gbiyidi** [·\...] it fell (e.g. the firewood); *v.* **gbidii** [...]. **gbimm** [...] describes the sound of a gun going off in a room (e.g. by accident).

gbīna 1 [·] to fight; **waxegbīna** [·\...] don't you (pl.) fight! **ɔgũ ũε gbīna** [···] he fought with me; *cf.* **ugbīnaũε** [·\...], **igbīna** [...]; *v.* **xɔ̃** [↗] (to wage war; stronger than **gbīna**).

gbīna 2 [·] to seek shelter with somebody; **igbīna_a** [·↗] I seek shelter with you!

gb-ĩũũu [·...]; *cf.* **gbē** [·].

gbodoo [··] wide; broad (not as much as **nyamaĩā** [...]); used of something that is extensive, deep or long as well, as roads, rivers, ponds, and spaces; **ɔvεe gbodoo** [·\...] it is very wide; *cf.* **gbodoo** [...]; *v.* **gbadaa** [··], **gbadaa** [...].

gbodoo [...] broad; used of the full moon; **uki na vεe gbodoo** [·↗\...] the moon is very broad; *cf.* **gbodoo** [··].

gbokoo [··] tall and a little stout; of a human being; used with **ye** [·]; *v.* **gbɔhuũ** [··].

gboo [·] wide; used with the verb **rhā** [↗] "to open"; *cf.* **gbodoo** [··].

gborogboro [····] loud and clearly audible; used with the verb **guā** [↗].

gb-otɔe [↗] **xe** [↗]; *cf.* **gbe** [↗].

gbɔ [·] to fell trees on a farming plot; all in a heap, while **tɔ̃** [·] means "to fell single picked (timber) trees"; *cf.* **egbɔ** [·].

gbɔ 1 [↗] to bark, of a dog, or leopard; *v.* **wowowo** [↘↘↘].

gbɔ 2 [↗] to cut a plant and re-plant it; also, to take a cutting

and plant it; *cf.* **gbɔ** [·]; *v.* **kɔ** [·].

gbɔhuũ [··] tall and fat; of a human being; verb: **ye** [·]; *v.* **gbokoo** [··].

gbɔɔ [·] looking a-gape; always implying "foolishly", and therefore worse than **suũ** [·].

gbukegbuke [····] describes a smell like that of the seed of the **ekpekukpeku** [····] tree out of which rat-poison is prepared (the smell causes a man to vomit); verb: **wia** [↗].

gbuuu [·] describes a smell like that of corn (**ɔka** [·]) rotting in water as a preparation for **akasā** [··]; **ɔwia gbuuu** [·↗] it smells like rotting corn.

ya 1 [·] who (interrogative); **ya_u_εe** [·↗] who did it? **ya nɔ** [↘] who is it? *cf.* **yabi-ɔna** [···].

ya 2 (yaa) [·] an auxiliary verb indicating (1) the Future: **ɔyare** [··] he will come; **ɔyaade** [·↗] probably he will come (as reply to a question); but also used (2) in the Progressive: **ɔyanwina** [··] he is working, and (3) in the Imperative: **yanwina** [··] work! (in the latter case, the form with added **ya-** was said to be used to a man who is a little way off, while **nwina** [...] was said to be used to a man near by).

ya 1 [↗] to warm oneself, in **ya_erhē** [··] to warm oneself at a fire.

ya 2 [↗], [·] an auxiliary verb used in conditional sentences; with a low-tone pronoun it indicates a real condition, e.g. **ɔyare** [··] if he comes; with a high tone it is used in the apodosis of hypothetical clauses, e.g.

ɔyare [ˈ] ..., he would have come.
yā [ˈ] to cry at the slightest rebuke, of children.
yā [ˈ] to be dear, expensive; **ɔyā gbe** [ˈ.ˈ] it is very dear; **axiē yā** [ˈ] "may (your) selling be dear": a greeting to traders; cf. Yor. **nwō** [ˈ].
yabi-ɔna [ˈˈˈ] "who has borne": the fifth generation of descendants, the last generation a man can see (such as e.g. the long-lived **Azaka** [ˈ]), but whom he can no longer identify; hence the name; *v.* **iwu** [ˈ]; **eye** [ˈ]; **ihīēhiē** [ˈˈ]; (e)**sakpaṣṣe** [ˈˈˈ].
yae [ˈ] to share; to divide; **iṣā ya-uzo** [ˈˈˈ] they divided the antelope; **iṣā yae n-eṣi** [ˈˈˈ] they are sharing the thing; **nanaya-eṣi** [ˈˈˈ] "dividing things": division (in arithmetic); *v.* **roṣo** [ˈ]; **ya-ka** (ɔka [ˈ]) [ˈ] "to share turns": to do a thing in turns; **olokpa yaka** [ˈˈˈ] the police changed reliefs.
yāyāyā [ˈˈˈ] very hot (of the weather); **ɛɛ n-ɛɛ ru** (or, **ye** [ˈ]) **yāyāyā** [ˈˈˈ] it is very hot to-day.
yarao [ˈˈ] a salutation used towards chiefs (at any time); it may contain **ro** [ˈ], meaning something like "may you be there", and referring to long life (?); *v.* (e)**doo** [ˈ].
ye [ˈ] to look; **ɔye ũe** [ˈˈ] he is looking at me. **ye** [ˈ] **le** [ˈ] **ga** [ˈ] to look around; **ɔye le ga egbe** [ˈˈˈ] he looked around. **y-uye** [ˈ] to look at a show (i.e. usually a dance); **lare n-imu-ē** **y-uye** [ˈˈˈ] lit. "come, that

I may carry you to look at the dance" (to a small child); cf. **yeye** [ˈˈ]; **uye** [ˈ]; **uyegbe** [ˈˈˈ].
yeye [ˈˈ] to see unexpectedly (*v.* A. Biogr.); cf. **ye** [ˈ].
ye [ˈ] particle used in the negative imperative and subjunctive; **yeyu-ε** [ˈˈ] don't do it! **yeyo** [ˈˈ] don't go!
ye 1 [ˈ] to fornicate; cf. **oyee** [ˈˈ].
ye 2 [ˈ] to feed; occurs in **ɔxwaxe** [ˈˈ] song 7; also in **t-urami-egbe ya y-ɔre** [ˈˈˈˈ] lit. "may you get body to (take) feed it": may you be fit to bring it (a child) up properly! (a blessing given to a woman after delivery, like **ɔm-ɔɔ** [ˈˈ]).
yeyε [ˈˈ] half-way; incompletely (occurs in a proverb).
yeyeyeyeyeyε [ˈˈˈˈˈ] describes a stealthy way of walking like that of a spy, with varying speed and frequent looking round; **ɔxiā yeyeyeyeyeyε** [ˈˈˈˈˈ] he walks like a spy.
yi an auxiliary used in several ways, especially (1) following the auxiliary **ke** [ˈ] which links up facts ("and then..."); **ɔkeyi-ε** [ˈˈˈ] "and he was doing it"; **ɔkeyi-ε** [ˈˈˈ] "and then he did it". (2) in temporal clauses: **ɔyis-eua** (**se** [ˈ]) [ˈˈˈ] or [ˈˈˈ] "when he had arrived there." (3) in the apodosis of a conditional period. (4) after a negation, meaning "no longer": **eyi-ε** [ˈˈˈ] he no longer does it; cf. **yu**.
yidiyidi [ˈˈˈˈ] big (of parts of the body, like arms and calves, thighs); occasionally **gidigidi** is said to be heard, which is wrong; **ɔye yidiyidi** [ˈˈˈˈ] it is big.

yiriŋiri [...] (1) describes a blazing fire; **erhē ba yiriŋiri** [...\....] the fire blazes up; *v.* **wowowo** [...]. (2) hot (not as hot as **giogiogio** [...]; used e.g. of a pot on a fire); **ɔtō yiriŋiri** [......] it is very hot.

yo 1 [↗] (1) to circle (of a hawk, etc.); **ɛyodī yayo yo yo re u-od-uxuūu** [...↗↗....] a hawk was circling to and fro in the sky. (2) to sell goods without a stall: to hawk (*cf.* **iyo** [...\]).

yo 2 [↗] to worship as a god; also **yo_ɛbo** [...]; *cf.* **eyo** [...].

yoyo [...] to live nomadically; to haveno "settled" dwelling-place (as e.g. Hausa traders); **ɔyoyo xiā** [...] he is leading a vagrant life; *cf.* **yo 1** [↗].

yo [↗] to make a feast (eating-feast); **dey-uŋayo y-ɔ n-ima dogu_ɛnwina** [...↗\↗....] lit. "if you will make an eating-feast for it, that we shall come and work with you": ...then we shall come... (if agricultural help is not paid for, an eating-feast is given to the helpers); **ayɔre-ɾɛ uxurhuxurhu** [...↗↗....] we have feasted to-day in abundance (so that something had to remain); *cf.* **yɔyɔ** [...] (?); **eyɔ** [...].

yɔyɔ [...] to rejoice; to be glad; **ɔyɔyɔɛ** [...\] he was glad; **ɔyɔyɔ yɔ** [...\] he is glad about it; *cf.* **yɔ** [↗] (?).

yu a variant of the auxiliary **yi**, used after the 2nd pers. sgl., e.g. **uyuru_ɛɛ** [...\] you should do it. **y-uyɛ** [...]; *cf.* **ye** [↗].

ha [...] (1) to bore a hole; to pierce. (2) to penetrate. (3) to give a sudden start (*cf.* **ha 1** [↗]; *v.* **ĩũĩā** [...]).

ha 1 [↗] to frighten; **okpia n-ɔxiā ni ha ũɛ-nwa** [...\....] that man who is going (there) frightened me just now (continued: **ikeĩũĩā giri** [...\....] "and I gave a sudden start"); *cf.* **ha** [...].

ha 2 [↗] to pay a debt; also **ha_(o)sa** [...]; **ɔha ũ-en-osa** [...] he always pays me the debt; the ipf. indicates that the payment is made continuously, i.e. in rates.

ha 3 [↗] (1) to make a parcel of leaves, e.g. food-stuff that easily breaks into small crumbs as **ize** [...], **evoxo** [...\], **akasā** [...], **ulokā** [...], etc.; **ɔha_ulokā gũ ũɛ de** [......] he parcelled "corn cake" for me to buy. **ha_ibo** [...] to hide some object in a box in order to make somebody guess it as a test of his telepathic gifts; **ɔha_ibo y-ɛkpokīna** [...\↗] he put something secret into this leather box; *v.* **sā_ibo** [...]. (2) to tie; in **ha_ema** [...] and **ha_inya** [...] to tie yams to the yam-stack (**eru** [...]); i.e. they are tied to the **ugā** [...] which is part of **eru**; *v.* **n-ema** [...].

hā 1 [↗] to stand sloping, at an angle (but not crooked in itself); **erhā na hā** [...↗] this tree stands at an angle; **owa na hā** [...↗] this house hangs over. Idiom.: **ame** (or, **evaye** [...]) **hā ũɛ** [...\] the water (or, food) has gone the wrong way (in drinking or eating, i.e. into the windpipe). **iɾo hā-ĩĩ** [...] "thinking is at an angle with him": he is embarrassed, puzzled, confused; *cf.* **ihā** [...].

hā 2 [↗] (1) to dress up as a masquerade-dancer; (2) to dress up,

in a more general sense; *cf.* **chā** [·].

hāno [·] to pick, sort out, e.g. good grains, beans, etc. from a heap; **hān-ihēũe n-oma v-uw-ihēũe na** [·...·↑] pick the good beans out of these beans!

haõa [·] to be pregnant; **õtẽ õe haõa** [·...·] my õtẽ is pregnant.

hawa [·] in **hawa yo hawa re** [·...·] to be restless (e.g. of a man who has lost something).

he 1 [·] to refuse; **he** [·] **y-oto** [·] (a) to refuse somebody's company; (b) to divorce; **ch-εe y-oto** [·...·] (a) he refused his company; (b) he divorced her.

he [·] **y-ɔ** [↘] lit. "to refuse (somebody) in it" (same as **fi** [·] **y-ɔ** [↘]), to leave in the lurch, e.g. in a palaver.

he 2 [·] an auxiliary verb indicating (a) that the main action is performed in spite of many obstacles or reluctance: "at last"; it seems to be used mostly with following **yi** [·], but it is also found with **ra** [·], i.e. in the ingressive form; **ihēyĩu_εe** [·...·↘] I have done it at last, or, after all; **ihēraĩu_εe** [·...·↘] now at last I am going to do it. (b) when following **ma** [·], the negative particle of the pf., it means "not yet": **omahere** [·...·↘] he has not yet come.

he [↑] **eni** [·] to give a name (i.e. christen); **che õ-eni** [·↑·] (also **he** [·]) he gave me a name; **m-ch-εr-eni v-adabi-ɔe** [↑·...·↘] it was I who gave him a name at the same time when he was born; *cf.* **iheni** [...].

heuu [·] an exclamation of surprise.

heveheve [·...·] a bird whose cry

is much heard, but which "never comes to the main road"; the cry is usually heard dying down or receding into the distance.

he 1 [↑] to carry (many things; *v.* **vio** [↑]); *cf.* **he 2** [↑] (?).

he 2 [↑] in **he yo he re** [↑·↑·] to breathe heavily; *cf.* **hewe 1** [·].

he 3 [↑] a particle closing a sentence or clause opened by **v-** "how"; **v-uwa vie he** [·↑↑↑] how have you (pl.) slept? **v-εy-aye he** [·↑·↑] what (how) is the time?

hẽ [↘] no; *v.* **mm** [↘]; **εo** [·].

hẽhẽ [·] to level ground for the purpose of house-building; **chẽh-ɔẽ** [·...·↑] he levelled it. **hẽh-ũnu** [·...·] "to level mouth": to come to an agreement or decision; **iĩã hẽh-ũnu** [·...·] they have come to an agreement; *cf.* **ihẽhũnu** [...].

h-εkẽ [↑·]; *cf.* **ho** [↑].

heko [·↑] a variant of the verb **feko** [·↑]; **heko yaguã** [·...·↑] speak gently!

hẽnedẽ [·...·] safely; easily.

h-ẽũe [·]; *cf.* **hõ** [·].

hewe 1 [·] to breathe; **chew-εεεε n-uγegi-afiãma fiã_ã** [·...·...·↑·↑] he breathes properly so that you need not be afraid; lit. "so that you must not allow pulse to beat you"; **chewe y-oto hewe y-uxuũu** [·...·↑·...·] he is (heavily) drawing breath down and up": he is breathing with difficulty, as e.g. a man suffering from asthma.

hewe 2 [·] to refrain from doing a certain thing; **hewe re** [·...·] don't do it! lit. something like "leave off!"; used when an order previously given is revoked; **hewe! yeyiyo** [·...·↘]

stop! don't go! **otexiã**, **iyigu_εe**
guã, **ɔnahewe** [·'·'·\↗'·\·] he
was about to go, when I talked
to him: he then gave it up; *v.*
ko_εtĩ [·'·].

hi [·] to pray **Osa** [...] and **ɛhi**
[...] for one's well-being during
the next reincarnation (**ari-avehe**
[·'··]); occurs in a proverb; *cf.*
ɛhi [...].

hĩ [↗] (1) to climb; **ihĩ_oke** [...·]
I am climbing a hill; **ihĩ_ũhuũ-**
erhã [·'·'·] I climbed up a tree.
(2) of new moon: to come out
for the first time; **uki mahehĩ**
[·↗'·↗·] the moon has not yet
come out. (3) to ride a horse;
ihĩ_ẽsĩ [·'·] I am riding a horse.
(4) to show, of tribal marks
which stand up a little from the
surrounding skin; **iwu_εre hĩrĩ**
[·'·↗·] his tribal marks show.
Idiom.: **hĩ oha** [·'·] to give
presents to one's superior, also
to the **ɔba**; *v.* **imuohã** [...] (to
the **ɔba** only); **z-igwe** [·] (wife
to her husband, man to his
superior, e.g. to the chief of the
quarter); **eũi n-iyaya hĩ_oha εr-**
iho na [...·'·'·'·↗·] "the things
which I will take to present are
the ones I am looking for now".

hĩ [↘] second part of verbal com-
binations implying the meaning
"away", "out of", *v.* **mu i** [·].

hia i [↗] to scrape; **hia_erhã na**
n-ɔri-εsese [...·'·'·'·] "scrape this
plank that it may be properly
smooth!" **hia** [↗] **kua** [·] to
scrape off.

hia 2 [↗] to try to keep up
one's social position, or one's
health; to struggle against diffi-
culties; to strive one's utmost;
εrheũẽ_eũi, ɔyehia [↗↗·'·\·↗↗]
though he has nothing, he is still

"trying" (to keep up appear-
ances); **uhia sε ne** [·↗·] you
have "tried" enough; e.g. if one
has been offered enough by a
poor host, or, if somebody has
tried to give help, but without
success.

hiã i [↗] to be bright and clean;
only used of something that has
been washed; **ukpõ na hiãrẽ**
[·↗·↗·] this cloth is bright
(after being washed); *cf.* **uhiãũε**
[·\·], **huã i** [↗]; *v.* **nwanwa-**
nwa [...].

hiã 2 [↗] to ask for a sacrifice by
means of an oracle; of a god;
v. **ese** [...].

hie i [↗] to blow on a fire; **ɔhi-**
erhẽ [·↗·] he blew on the fire;
ɔhi-εre [...·] he is blowing on it.

hie 2 [↗] (1) to put a ceiling on a
room (but "to roof" is **ɔɔũε** [·]).
(2) to ridge a roof.

hiehie (also **hiehieεre** [↗↗·] and
Egh. Hist. **hieɛhieɛre** [↗'·\·])
[↗↗] at all; **εɔɔ hiehie**
[↗'·↗↗↗·] there are none at all!
or, he is not at all there!

hiẽ [·] to be prosperous, wealthy;
ɔhiẽ ne-sese [·'·'·] he is very
prosperous.

hiε [↗] (1) to deceive. (2) to fail;
of charms.

hiẽhiẽhiẽ [·'·] describes a high and
faint voice; used with the verb
guã [↗].

higboo [·] tall and fat, same as
gbɔhuũ [·]; used with the verb
ye [·]; *v.* **gbokoo** [·].

hiyahiya [....] trembling; of old
people, or nervous trembling;
used with the verb **gwɔ** [·]; not
as strong as **zεzεε** [...],

hihie [·] to upset; *v.* **ni** [·] for
a canoe; **ɔhihi-ɔe n-owie** [·'·\·'·]
he upset it this morning. **hihie**

- [.] **kua** [.] to upset so that the contents are thrown, or poured, out (e.g. a bucket of water).
- hihii** [.] misty; only used of the mist in the early morning, not of the mist during the harmattan which may last up to 8.30 a.m.; used with **ru** [.]
- hio** [.] to be proud (in a bad sense; **zε 2** [.] is used in a good sense); **v-ohio ba** [↗ ↗] what is he proud of?
- hio 1** [↗] to urinate.
- hio 2** [↗] (1) to cut a straight line into something, e.g. to slit the peel of a plantain in order to take it off more easily before roasting the plantain; (but "to split through" is **va** [↗]); also in **hio_iwu** [.] to mark the designs of tattooings on the skin (previous to the actual process); (2) in **hio_(o)to** [.] to dig a grave.
- hiortɔ** [.] to drag somebody on the ground, *v.* **Uke keve arhuaɔ**; **ohiortɔ vε** [..] he dragged me (along on the ground).
- hiōtō** [.] to breathe heavily.
- hiūia** [.] to swell; **obo vε hiūiaē** [.. ↘] my hand is swollen; *cf.* **uhiūiāvε** [.. ↘]; *v.* **hue** [↗].
- hmmm** [.] describes the noise of distant rainfall, or of a distant waterfall; **ame rho hmmm** [.. ↗] it is raining far away.
- ho** [↗] (1) to look for; to want; **iho_εre** [..] I want it. **ho** [↗] **εvε** [..] to offend; **oho v-ēvε** [..] he always offends me. **ho_εvε** [..] to love; to like; **oho_εvε vε** [....] he likes me. **ho** [↗] **bekū** [.] to look for something without finding it; **oho_εre bekū** [..] he looked for it, but he could not find it. (2) to have sexual intercourse ("with" is expressed by the direct object).
- hoho** [.] to blow (wind); idiom.: **hoh-oto** [..] lit. "to blow the ground": to dig a grave; **iṭā yihoh-oto, akeyimu_ē y-ɔ** [.. ↘] when they had dug a grave, he was then put into it" (possibly also **iṭā yi-** [.. ↘]).
- ho** [.] to lay eggs; usually without **ekē** [.. ↘]; **oxoxo na hoe** [.. ↗ ↘] the hen has laid (an egg).
- hō** [.] (1) to hear; **ihō-ē v-unu_ēṭē** [....] "I heard it from his mouth": I heard it from him. **h-ēvε** [..] lit. "to hear word"; **gi-ah-ēvε** [..] "let hear word": shut up! (2) to understand; **oh-ēdo** [..] he understands Bini; **ihō_ē** [..] I understand it.
- ho** [↗] (1) to wash; **ho_ukpō** [..] to wash clothes; **ho_eto** [..] to wash one's hair; idiom.: **ho_εze** [..] "to wash river", a method of fishing, *v.* **iṭewe** [..]. (2) to drink, and bathe in, blood, as done by the chief **Ṭsa** [.] during a certain sacrifice. (3) to collect and mix mud, in **ho_ekē** [..] (same as **ru_ekē** [..]), also **h-ekē** [↗].
- hō** [↗] to grow (of hair); **hū_edε** [..] "to grow grey hair": to become old.
- ho_uro** [..], also **he_uro**, to be full, of the moon; *cf.* **uro** [..]; *v.* **ko-ro** [↗], **vewae** [.. ↘].
- hōvε** [.] to brush oneself or something as a means of purification, e.g. after a breach of taboo; **hōv-egbe** [..] to purify oneself by brushing; **hōv-owa** [..] to purify a house; **hōv-εvo** [..] to purify a village; *cf.* **ihōvεgbe** [....].

hu [·] (1) to foam; **ɔhu sɔsɔsɔ** [·...·] it is foaming a great deal.
hu [·] **ekpa** [·] to make sick; to nauseate, e.g. a bad smell or taste; not used metaphorically;
mu fua-ɣ-ɔhu ũ-ekpa [·↗...·] take (it) away, for it makes me sick! (2) to grow quickly (of a child).
hũ [·] to feel sleepy (impersonal use); **oue hũ ũε** [·...·] I feel sleepy.
hũ [·] **nwa** [·] to be, become quiet (of children: to stop crying); **ɔhũ nwa** [·...·] he is quiet; he has stopped crying; *v.* **g-unu** [·], **hõ** [·].
huã 1 [↗] (1) to be, become, clean; **ukpõ na huãfẽ** [·↗...·] this cloth is clean; **oko na huã gbe** [·...·] this fellow is very clean, neat (also **huã** [↗]); **ukpõ n-ɔma huã ɾ-urhuaẽ** [·...·↘] it is a dirty cloth that you wear. (2) to be holy; **Orhiõ N-ɔhuãfẽ** [·...·↗] the Holy Ghost; *cf.* **hiã** [↗], **uhiãũε** [·↘...·].
huã 2 [↗] to make a sacrifice prepared with new yam as is done to every god at the end of the **agwe** [...].
hue [↗] to swell; **owe n-imu gb-eũi hueɾe** [·...·↘↗] lit. "my foot which I took to hit something is swollen"; *cf.* **uhueũε** [·↘...·]; *v.* **hiũia** [·].
hũ-edε [·...·]; *cf.* **hõ** [↗].
huẽ [↗] (1) to wake somebody up; **huẽ ũε v-εd-agbe** [...↗] wake me up when day is breaking. (2) to restore somebody from a faint; **m-ɔhũ-ɔfẽ v-ɔkuɔɾe** [↗...·↗] it was I who restored him when he had fainted; *v.* **rhio** [·].
hu_εũε [·...·]; *cf.* **ho** [↗].

huẽfẽ [·...·] very deep and narrow; e.g. of a ditch, or of a narrow passage through the bush, the entrance of which is like a hole, e.g. an **ega_ifi** [·...·]; used with **ye** [·].
hũhũ [·] to have a surfeit; to have too much of a good thing; **ɔhũhũ ũε** [·...·] I am sick of the sight of it; *v.* **xã 2** [↗].
hũhũhũ [·...·] describes an indistinct muttering or grumbling; used with the verb **gwi** [·].
hũhũhũ [...] describes a bad smell, like that of a dead rat e.g.; used with the verb **wia** [↗]; *v.* **zuzuzu** [...].
huɾɔɔ, huuɾɔɔ [...] describes an extremely lazy way of walking, as well as a "dull" appearance generally, used e.g. with the verb **xiã** [·]; *cf.* **zuɾɔzuɾɔ** [....]; *v.* **mitaã** [...].
i- [·] conjunctive pronoun of the 1st pers. sgl.
ĩĩĩ [·...·] describes the cry of the monkey **ogĩ** [·] (the **ĩ** is rather open; the second one very high in pitch, and the last one, very low); **ɔtu ĩĩĩ** [·...·] he is crying (of an **ogĩ**-monkey); *v.* **am** [·], **mmm** [·].
iba [·] (1) fumbling about e.g. with food when without appetite. (2) **ib-εɔɔ** [·...·] a difficult palaver (i.e. one full of contradicting statements). (3) making fun of somebody, *v.* **gbe 1** [·]; (**gb-ogis** [·]).
iba [·] mud bench, or niche serving as a couch; **iba_ɔɾe**, **ibaaɾe** [·...·], [·...·] mud benches in front of the house, beside the door. **iba_εris** [·...·] couch under the eaves at **od-εris** [·...·] (the

women's apartment). **ibaaṛu** **εṛiūi** (**aṛo** [...]) [...] niches containing the ancestors' shrines, viz. **ibaaṛu** **erha** [...] niche of the father's shrine, and **iba-ṛu** **iye** [...] niche of the mother's shrine.

ibaba [...] bracelet worn by princesses; *v.* **uvi** [...].

ibaema [...] planting small yam-poles (**εye** [...]); *cf.* **ba** **2** [↗], **ema** [...].

ibaigbā [...] "sticking (in) a thorn": act of proclaiming a woman as the **Oba**'s wife, or, a boy as **omada** [...]. Formerly, the people of the **Oba**'s household could proclaim any attractive woman (even though married) to be an **oloi** [...] in the **Oba**'s harem. By the words of this proclamation she was fixed to the spot where she stood or went; then, a cloth was brought from her home, and she was led to the **Eguae** [...]; *cf.* **ba** **2** [↗], **igbā** [...].

ibako [...] hunting game in surrounded areas of the forest; *v.* **ukpeku** [...].

ibalegbe **1** [...] quick temper; rage; *cf.* **bal** **1** [...], **egbe** [...]; *v.* **owowo** [...].

ibalegbe **2** [...] (sgl. **ɔ-**) age-group among **ɔxwaxe** members corresponding to **iroxae** [...]; *cf.* **ibalegbe** **1** [...].

ibaṛo, **ibaaṛo** [...] (great) suffering (Prayer book, p. 69); *cf.* **ba** **3** [↗], **aṛo** [...].

ibata [...] shoe; boot; **ibat-ame** [...] rain-boot; **ibat-obo** [...] glove (lit. "hand-shoe"); worn by **ɔvia** [...] -masqueraders; *cf.* Yor. **bata** [...]; Port. **bota**.

ibi [...] (1) charcoal. (2) soot:

ibi **axe** [...] "soot of pot"; **ibi** **bū** **gbe** **u-egb-axe** **na** [...] "soot is very much on the body of this pot": this pot is very sooty; *v.* **axūāwa** [...].

ibiε [...] (1) intestines. (2) tyre of a bicycle: **ib-ikeke** [...].

ibiε **1** [...] (1) young people. (2) servants. The word has been found only as part of the following words **ibieruya** [...], **ibi-erie** [...] a gang of men cleaning the grass at the **erie**; **ibi-ukoni** [...], and, possibly, **iyibierie** [...]. It does not seem to occur alone; *cf.* **biε** [...]; **ibiεka** [↗].

ibiε **2** [...] a secret language used by the members of the **Iwebo** [...] society. Said to contain many Portuguese words.

ibiεdo [...] son of a slave (i.e. himself a slave); *cf.* **ibiεka** [↗].

ibiεka [↗] (pl., sgl. **ɔvoxā** [...]) (1) (small) children. (2) servants; wives ("people over whom one has full right"); **ibiεk-iy-ɔba** [↗] the maids of **Iyɔba**, the **Oba**'s mother; she gives them in marriage and receives the bride-price for them; *cf.* **ibiε** **1** [...].

ibieruya [...] "young people in the chamber": young men in service at the **Eguae** [...], some of them being **emada** [...] (sgl. **ɔ-**) who have been "clothed", i.e. finished their time as **omada**, some of them not. They are the younger members of **Iw-εguae** [...], **Iw-ebo** [...] and **Ibiwe** [...]; *cf.* **ibiε** [...], **re** **1** [...], **uya** [...].

ibiriiki [...] (1) brick. (2) milestone. (3) mile. Engl.

ibi-ukoni [...] (pl., also used as sgl.) idiomatic expression for **ɔleūi** [...] "cook" and helpers

in the kitchen generally; some chiefs have three or four people working in the kitchen, pounding fufu, cooking, etc.; cf. **ibiε** [·], **ukoni** [...].

Ibiwe [·\·] one of the three societies forming the **Oba's** household; it was instituted by the **Oba Ehēgbuda** [··], and it takes care of the **Erie** [·], the harem. Part of the members comes from the maternal family of the **Oba**; its senior chiefs are **Osodī** [·..] and **Inε** [··]. In **Ibiwe** [·\·] the **iguerie** [...] are the youngest age-grade; v. **iw-** [·].

ibobo [...] a thin skin, not as strong as **ikpakpa** [··]; **ibob-ehē** [··] skin of a fish (but: **ikpakp-ehē** [··] scales); **ibob-inya** [··] yam-peel (but **ikpakp-inya** [··] is used for yam peel with some yam adhering to it); **yabol-ibob-erhā y-eūa na (bolo** [·]) [···\·] who peeled the bark of the tree at this spot?

ibowa [...] building a house (or houses); cf. **bo** 1 [·], **owa** [·].

ibokpo [·..] tent; **ibokp-oha** [··] "bush-tent": camp-tent; **ibokp-imue** [···] mosquito net; cf. Yor. **ibokpo** [·...].

ibu [·] a tree, *Conopharyngia pachysiphon* and *penduliflora*; **ibu n-owē** [·\·] "male ibu" ("fruit a little smaller than a tennis ball"; watery latex); **ibu n-aūε** [·\·] "female ibu" (fruit "a little smaller than a football"; milky latex). The correspondence of the Latin names is unknown. Bark and fruit (of both?) are used for medical purposes.

ibū [·\] confession of adultery (as made by a woman); cf. **bū** 2 [·\].

ibude [...] advice; cf. **bu** 2 [·\], **ude** [·..].

ibuεde [...] day fixed for something; appointment; cf. **bū** 2 [·\], **εde** [··].

ibuohiē [...] judgment; cf. **bu** 2 [·\], **ohiē** [··].

idā [...] a drum accompanying the **Oba's** footsteps, and also used by chiefs when going to an **ugie** [·..], as well as by the inhabitants of the **Ezomo's** [··] quarter **Uzebu** [·..] when dancing the **uzebu** [·..] dance; it has a skin on one end only; this is secured by strings fastened to the other end.

idabo [...] act of stretching hands out (St Mark iv. 22); cf. **da** [·\], **obo** [··].

idādā [·\·] a guess; v. **mu** 1 [·].

idagbo [·..] an open space; **ya tā_ē y-idagbo v-odo** [·\·.....\] go and spread it (a cloth) on an open place there (i.e. for drying it)!

idase [··] mischievous playing about (by boys), e.g. playing with a trap, and letting it fall for nothing; or, playing with something breakable; or, carrying a load at the side of his head (**oxi_uhuūu** [···]); v. **ze** 1 [·].

idaūeho [·....] act of listening (Akugbe); cf. **daūε** [··], **eho** 1 [··].

idā-wε [·\·] (1) heel. (2) **idā-w-εsī** [···] (a) heel, hoof, of horse, (b) a kind of grass, *Bryophyllum pinnatum*; used by women as a medicine for securing easy delivery; **idā** [··] alone is used with the possessive pronoun: **idā-řē** [·\·] its hoof; cf. **odā** [··], **owe** [·..]; v. **gbe** 1 [·].

idegbe [...] unbetrothed girl; v. **be** 2 [·\].

ideñi [...] “buyers of things”: a gang of the **Ọba**’s belonging to the **Ibiwe** [.] society. They go about the country requisitioning food for the **Ẹguae** [...] against payment. Formerly this payment is said to have been very small; *cf.* **dε** ['], **eñi** [.]
idēyē [...] a knife used in the kitchen and in other house-work; same as **erɔ** [...]; L.R. fig. 141.
idī [...] grave; *cf.* **f-idī** [']
Idibo [...] name of a Bini village, seat of an **Ọxwahε** [.] shrine.
ido ['] (1) loom; *v.* **abɔkpɔ** 1 [...].
ihue ['], **erhā** [']. (2) cobweb;
akpakpa du ido [...] (**do** [']) the spider has woven a cobweb.
idobo [...] (1) hindrance; obstacle. (2) disturbance; **yemu idobo gū ũε v-ehe n-iyε** [...] “do not put obstacles to (in front of) me at the place where I am”: do not disturb me at my house.
idodia ['] (or [']?) “I stand secretly”: a very small snake, blue-black, with a white spot at each side of the head; it lies coiled up and does not move much, and runs away when touched, bites when trodden upon; very poisonous; *cf.* **do 2** ['], **dia** 1 ['], *v.* **enye** [']
idola [...] florin; *cf.* English “dollar”.
idu ['] wild dove; it has a brown back and shining wing-feathers; it is believed to use these feathers as a mirror in order to see whether anybody is following it (probably because it pushes its head forward at every step, looking sideways); a different kind is: **idu_εgbo** [...] “dove of the forest”; it is bigger

than the preceding and brown all over.
idugba [...] dancers with rattles (**ekasa** [...]) on their feet, dancing **ugba** [']; *cf.* **d-ugba** [']
Iduñ-ivi_oto [...] name of a sib, lit. “quarter of the children of the ground”; its headman is chief **Edohē** [...]; one of the members of the **Uzama** [']
This name is also applied to two quarters of Benin City, which they inhabit: (1) on the road leading to Sapele, and (2) behind **Uzebu** [...] on the road leading to **Ẹkεhuā** [']. Their greeting is **la_idu** [']; *cf.* **iduñu** [']
iduñu ['] quarter of a “town” (the quarters are usually somewhat separate from each other, and each one is constituted like a separate village); **d-iduñu n-udia v-or-εdo** [...] at which quarter do you live at Benin City? **idi-ɔgwa n-ogbe ya** [...] I live at **Ọgwa Nogbe** [...] (a subdivision of the quarter of **Ogbe** [']
ifeñε ['] (1) arrow; **ifeñ-uhābɔ** [...] arrow for a bow (feathered); **ifeñ-ēkpede** [...] arrow for a cross-bow (directed by a leaf on the arrow). (2) **ifeñ-ikeke** [...] or, **ifeñ-ow-ikeke** [...] spoke of a bicycle wheel. (3) **ifeñ-agwe** [...] rib(s).
ifi ['] trap (general term).
ifie ['] (1) act of clearing a spot in the bush (with matchets) from undergrowth, previous to “burning” it and felling the big trees on it; *v.* **gbɔ** [']; **ifie ni fo nε ɾa** [...] is that clearing finished? (2) a place thus cleared; *cf.* **fie** ['], **ufieñε** [.]

ifiema [...] planting of **ikpəsi** [...] -poles; *cf.* **fi** [...], **ema 2** [...].
ifieto [...] (pl.) a band of people dancing naked at various **ugies** [...]; they wear their hair in small plaits; *cf.* **fi** [...], **eto** [...].
ifuē [...] (1) wing (of any flying animal). (2) **ifū-ehē** [...] fin of a fish. (3) **ifū-āro** [...] eye-lash(es).
igā [...] feather; **ig-ōyohō** [...] (with a ŋ-like glide after the g-) an eagle-feather.
igaṭawa [...] bucket; *cf.* Yor. **garawa** [...].
igaṭi [...] cassava as plant and (sifted) as food, *v.* **ebobozi** [...]. The more modern kind is cassava-fufu (may be mixed with yam): the cassava is kept in water for a fortnight, then thoroughly washed, pounded in a mortar, rolled in balls and dried near a fire. The black crust is then scraped off, whereupon it is cooked and pounded once more; *cf.* Hausa **gaṭi** [...]; Yor. **gari** [...].
igaza [...] fetters (for the feet).
igedu [...] (any) timber-tree; timber; **igedu n-oho** [...] a big timber-tree, *Entandrophragma* (*septentrionale*, *macrophyllum*, and, *rederi*); *cf.* Yor. **gedu** [...]; *v.* **oho** [...].
igēgē [...] small branch; **igēg-erhā na nya fua** [...] a branch of this tree has split off.
igiāgiā [...] excited singing, crying, and clapping hands as encouragement of masquerade-dancing and wrestling; *v.* **gbe 1** [...], **yagbe** [...].
igie [...] (1) main, principal (part of something). (2) corner (*v.* **exoxo** [...]); **igi-owa** [...] corner of a

house (outside corner), also: **igi-ekē** [...]; *cf.* **ugie** [...], **ogie** [...]; *v.* **kpataki** [...].
igiedudu [...] a tree, *Diospyros piscatorius*; the ashes of the wood are used as ingredients in **evarie** [...], "native butter".
igieūi [...] (1) "comparing things": comparison; **v-igieūi** [...] in comparison (Akugbe). The thing with which the comparison is made stands in the genitive. (2) notice; reminder; **y-ona ru_igieūi ēūe n-ima gba ta ni** [...] lit. "take this to make comparison of that matter (about) which we spoke together": take this as a reminder of what we spoke about; *cf.* **gie 1** [...], **eūi** [...], **ugieūe** [...]; *v.* **ru** [...].
igie [...] stamping with feet (in dancing, stronger than **uke** [...]); **igi-awe** [...] footstep (not stamp!).
igieūe [...] chest (part of body), not so common as **ewee** [...]; **ogb-ekpa y-ōū-igieūe** [...] he struck my chest in boxing.
igiodē [...] guidance; *cf.* **gie 1** [...], **ode** [...].
igioṛua [...] water-yam (a kind of white yam); *v.* **ema 2** [...].
igiodu [...] authorization; **orh-igiodu ne ya ru_ee** [...] he authorized him to do it; *cf.* **gie** [...](?), **udu** [...](?).
Igo [...] a village situated on the road leading to **Uyotō** [...], about ten miles from Benin; there the Portuguese entered; an **Olokū** [...] priest lives there, and there is a market as well.
igobele [...] a tall glass (or glass jug) for wine or water (about twice as tall as **ekalaka**

[...↘...]); cf. Engl. goblet; *v.* egalahi [...↘...].

igogo [...] outstanding vein-like parts of tree-buttress.

igogo [↗] corner; **otule mu l-igogo ni** [...↗↗↗] he ran round (passed, **la** [...]) that corner; *v.* **exoxo** [...].

Igū [...] a sib to which all the brass-smiths belong; its morning greeting is **la ni!** [...], and **la_igū** [...] was also given; its head is chief **Obasogie** [...], and its centre, the brass-smiths' quarter at Benin City; cf. **ogū** [...]; *v.* **egbee** [...↘].

igwe [...↘] (bush-) village; **igwe n-uwa ye ni emose** [...↘...↗↘] the village where you live (are) is not nice (-looking).

iguēguē [↗] (1) tickling. (2) idiom.: **iguēg-ūw-egbe** [↗...] "tickling of inside of body": secret enmity manifested by intrigues; telling lies about one's enemy, etc.; *v.* **so** [...].

iguma [...↘] a grunt; panting; *v.* **gbe** [...].

Igunwagwe [...] "village (**igwe** [...↘]) of chief **Unwagwe**": name of a Bini village, seat of an **Okwaha** [↗] shrine.

igwabo [...] manual skill, espec. in wrestling and games (but not in manual work); **v-εr-igwab-ore, oyamu_ē gb-oto** [...↗...↗] if it had not been (for) his skill, he would have knocked him down; cf. **gwe** [...], **obo** [...].

igweūi [...] (1) knowledge; **igweūi or-eti** [...] knowledge is power. (2) skill in working, e.g. in carving, carpentering, etc.; but not only manual skill, e.g. it is used of a teacher as well;

cf. **gwe** [...], **eūi** [...↘]; *v.* **igwabo** [...], **iēūi** [...].

gwe 1 [...] knee; **igwe tolo ūe** [...] (my) knee is itching ("me" in Bini); **oy-or-igwe** (yi [...]) [...] it brought him to his knees (e.g. said of an offence for which the wrongdoer must beg forgiveness on his knees). **igu-abo** [...] "knee of arm": elbow. **igw-ewe** [...] "goat's knee": a shrub; its leaves are used (N.W.Th.) to smooth newly made clay-pots; cf. **ewe** [...].

igwe 2 [...] the time when the annual sacrifices to the head (**uhuūu** [...]) are made; between September and November (there is no special word for the **Oba's igwe**); **eye n-agbō hia ya r-uhuū-ōy-ukpo er-ati-εr-igwe** [...] "the time everybody (all the world) takes to sacrifice (**ru** [...]) to the head annually (**oy-ukpo** [...]) it is what is called **igwe**"; cf. **gwe** [↗].

igwomore [...] first servants of a newly crowned **Oba**; the servants he had as **Edaikē** [↗] were formerly banished from the country or killed in the supposition that they would not respect him sufficiently as king, having seen him as a boy or young man; cf. **omo** [...], **re** 2 [...].

igba [...] time; in connection with numerals only, and with the particular meaning of "time" found in this connection; **igba-va** [...] twice; **igba-ha** [...] thrice; **igba-ne** [...] four times; **igba-sē** [...] five times; **igba-gbe** [...] ten times; **igba_ugie** [...] twenty times; **igba-y-isē** [...] hundred times; **ilu-gba** [...] how often? cf. Yor. **igba** [...].

igbā [...] (1) thorn; **iy-uw-oha-ɾɛ**, **igbā keso ũ-owɛ** [...] I went to bush to-day, and a thorn got stuck in my foot. (2) **igb-ēhē** [...] spine of a fish. (3) act of proclaiming a woman as the **Ọba**'s wife; same as **ibaigbā** [...].

Igbayō [ˈɲ.] (1) name of the Jamieson River. (2) goddess of the Jamieson River (an **ihē** [ˈɲ]).

igbāniherhā [...] lit. "thorns that are pierced (by) wood" (?): a group of about six people appearing at **orhu** [...] (the day when the **Ọba**'s mother prepares food for the dead left unprovided at **ehɔ** [...]) and perform a feat of piercing their cheeks with a piece of wood. This has not been done recently; cf. **ha** [...], **erhā** [...].

Igbāke [...] a town of the Ika (**Eka** [...]) people standing under the jurisdiction of the **Ọba**; it is situated at about six miles' distance from Agbor (**Agbo** [...]), near the road leading to the Ishan (**Esā** [...]) country. Its quarters are: **Ọta** [...], **Ake** [...], **Igbōtō** [...], **Idumeru** [...], **Iduminwe** [...], **Idumodī** [...], **Umoloa** [ˈɲ], **Idumigbō** [...], **Idumoɾe** [...] (and one more). (The names beginning with **Idum**- have in Bini the form **Iduũ**-; cf. **iduũ** [...] "quarter").

igbama [...] adult (young) man's age (but not an **otu** [...]: "age-group"! (the number of years seems not to be in any way definite: 18-30 was given once, and 30-50 or 45 at another time): **ekpo n-inar-igbama** [...] when ("at the time when") I was a young man.

igbanja [...] a kind of kola (with broad leaves) introduced by the Hausa people; also **ɛvɛ-igabari** [...]. The **j** shows that the word is of foreign origin. v. **ɛvɛ** [ˈɲ].

igbaroyɛvo [...] "looking after the country": administration (in modern use); cf. **gbe ɪ** [...], **aro** [...], **ye** [ˈɲ], **ɛvo** [...].

igbe [...] ten; **igbe nya iy-isē** [...] 110.

igbedia [ˈɲ] staying at one place, being motionless, sedentary; cf. **gbe ɪ** [...], **dia ɪ** [...].

igbegbe [...] a kind of material: velvet.

igbehē [...] (1) fishing; **mar-igbehē** [ˈɲ] we are going a-fishing; (2) pl. of **ɔgbehē** [...]; cf. **gbe ɪ** [...], **ehē** [...], **ɔgbehē** [...].

igbemaba [...] band of "calabash-drummers" (v. **emaba** [...]) serving the **Ọba** or a chief; cf. **gbe ɪ** [...].

igberagia [...] prostitute.

igbesa [...] (pl.) supporters of a party in a palaver; partisans; cf. **gbe ɪ** [...], **esa** [...].

igbesaũa [...] a working gang of the **Ọba**'s: wood- and bone-carvers; cf. **gbē** [...], **esaũa** [...].

igbī [...] second yam, grown when the first fruit has been cut off; it is mostly small and uneven, and is used for seed-yam only; is called **igbī** before sowing; cf. Yor. **gbī** [...] (?); v. **ivu** [...], **ema 2** [...], **kpē** [...].

Igbiha [...] an Ishan-speaking village twelve miles from **Igbāke**.

igbīna [...] fighting; fight, struggle; cf. **gbīna ɪ** [...].

igbo [...] a top (toy); it is mostly played with during the dry season.

causing her illness. The “not” in the name is perhaps a euphemism due to the fear of pronouncing a sentence with a sinister meaning; *cf.* *miε* [·], *axiε* [...].

iyiviεko [·↗] “I do not sleep on the stomach”; another name for *uleko* [...], a medicine securing easy delivery; the child is supposed to be asleep on its stomach in the womb when there are difficulties in the delivery; *cf.* *viε* [↗], *εko* [·↘].

iyο ι [·] money. *iy-ehaya* [···] rent; also *iy-owa* [···] “house-money”, and *iyο n-ahae y-owa n-adi_a* [·...↗...↗] money paid for the house where one lives. *iy-ekweku* [····] money received unduly, i.e. by blackmail or false pretences. *iy-emomom* [·↘·] loan; also *iyο n-amomomε* [···↘] money that has been lent; *v.* *odekuε* [...]. *iy-ev-aεe* [···] money given to enable servants to buy food for themselves, “chop-money”. *iy-ibowa* [···] cost of house-building; also *iy-owa* [···] (*v.* above). *iy-irhioxuo* [····] sum paid to wife’s family when marrying; “dowry”; also *iyο n-aya rhi-oxuo* [····] “money used to take a wife” (an older and more usual way of saying it); *v.* *ugaũε* [·↘·]. *iy-isu* [···] interest (on a loan). *iy-itiezo* [····] summons-fee; also *iyο n-aya ti-εzo* [····] “money used to call a law-suit” (an older and more usual way of saying it). *iy-otu* [·↘·] membership-fee (of a club or society). *iy-uhuũu* [····] “head-money”: tax taken from each head of the population; also *iyο n-aya*

ha(a)-s-uhuũu (*ha osa* [···]) [·...·] “money taken to pay debt of head”. *iy-uhuũ-ēki* [····] “money of head (start) of market”: trading capital. *iyο n-afi-ũũa εe* [···↗] “money which one cuts a man off”: fine. *iyο n-oba* [···↗] “red money”: (a) gold, (b) alloy. *iyο n-afua* [····] “white money”: silver; *cf.* Ibo *ego* [··]; Yor. *owo* [··], *ukp-oyο* [···], *iyobioye* [····].

iyο z [··] milk-teeth; *v.* *ze* [·], *iyεhe* [····] (?).

iyο [··] horn.

iyο [·↘] (1) flight of a bird; *igb-oyohũ y-iyο n-owi-εεε* [······] I shot an eagle in flight this morning (to-day). (2) selling goods, going around in the streets or the market, with the *atεε* [····] on the head (or holding it); hawking; (contrast: *atε* [·]); *Amazĩoya, domu_ize n-afua na yari-yο mε* [·↗·↗...·] “Amazĩoya (a woman’s name), come and take these crayfish to go hawking for me!”

iyobioye [····] idiom.: (great) expenses (Akugbe); *iyobioye_uwalo y-ω* [·····↘·↘] “a lot of money (it is that) you have wasted on it” (*lo* [↗]; *wa* [↘] indicates surprise); *cf.* *iyο* [···].

iyoyο [····] (1) smoke. (2) *iyoy-iso* [····] “smoke of the sky”: cloud; *iyoy-iso le yole re* [···↗↗] “the clouds are running to and fro”: the clouds are moving over the sky.

Iyĩmiyĩ [····] an Igara man, possibly also used for an Igbira man; another variant is *Eyĩĩmiyĩ*; *cf.* *Iyã* [·↘].

ihã [·] pit into which victims of sacrifices were thrown.

ihā [...] the 'wrong way of doing something, e.g. ɔs-am-ihā [.'\.] he scooped water turning the opening of the calabash downstream (lit. "he scooped water of the wrong way"; this water, according to custom, is not drunk, but only used as an ingredient of a medicine against barrenness; ɔgba-ɾ-ihā [.'\.] he tied it in the wrong way (e.g. when making a bundle of yams); ɔbu_ɛɾ-ihā [..\'] he decided it (a law suit) wrongly.

Ihama [ˈi.ha.mɑ] a chief (hereditary title); member of the **Uzama** [ˈu.za.mɑ]; senior of the **Ihogbe** [ˈi.hoɡ.be], one section of the **Umogũ** [ˈu.mo.ɡũ] (Ọba's) family; he attends to the Ọba's ancestral shrines (of the paternal side); he also represents **Ihogbe** at the burial of an Ọba; *v.* **okojo** [ˈo.ko.ʒo].

ihāna [..'] (1) simple sacrifice made to one's father as substitute for eho [..'] (big annual feast of sacrificing to one's father); is a sign of poverty, or else done in the interregnum between the death of an Ōba and the coronation of his successor. (2) formula said when taking the first mouthful of food when sacrificed to one's father; v. olema [..].

ihē [ˈi.ɐ̃] place, spot (used in connection with numerals only); **ih-eva** [ˈi.ɐ̃.ɐ̃], **ih-eha** [ˈi.ɐ̃.ɐ̃], **ih-ene** [ˈi.ɐ̃.ɐ̃], **ih-isẽ** [ˈi.ɐ̃.ɐ̃], **ih-ehã** [ˈi.ɐ̃.ɐ̃.ɐ̃] at two, three places, etc.; **ih-eso** [ˈi.ɐ̃.ɐ̃] some part; *cf.* **ehe** [ˈe.ɐ̃].

iheni [...] act of giving a name
(to a child); *cf.* **he** [\nearrow], **eni** [...].

herhe [...] (I) bean- or corn-
husks the contents of which

have been eaten by insects (espec. ants); rho_iherhe n-or-
iheũe na kua [.....'↗.↗] pick
the empty husks which are
among these beans, and throw
them away! (2) empty gums
of infants; woxã na y-iherhe wo
ũ-enwe [..↗.↘] "this child
has taken its gums and pressed
my breasts": i.e. sucked at my
breasts.

ihɛ [ˈ] load; ihɛ xuaa ẽɛ [ˈˈ] the load is (too) heavy for me; ih-ay-ẽmiowo [ˈˈˈ] "load of mat (ayẽ [...]) of meat": dried meat wrapped in a mat; up to a short time ago, meat was carried in this way to the ɔba and to chiefs by hunters making a present of part of their kill (v. imuohã [...]); this is said to be done still "in the bush" (the nasalisation-mark on the ẽ indicates a nasalised glide only); ih-ɔka [ˈˈ] a load of corn (maize); cf. hɛ [ˈˈ].

ihē [·↘] (1) a deity whose shrines are believed to have been instituted by the deity itself; the ihēs mostly correspond to rivers and are believed to have been human beings who transformed themselves into those rivers; (contrast: εbo [...], any "juju constructed by men"); cf. ohē [·↘]. (2) oath; v. vē [·]. (3) curse; v. tie [↗].

ihēhūnu [...] unanimous decision; *cf.* hēhē [...], unu [...].

ihẽũe [·↘.] (1) beans; aɣam-inya
kpalo·y-ihẽũe ni-ɛ yi (miɛ [·])
[·...·↗↗↗·] "can we get yam
to peel for those beans to-day?"
i.e. to eat together with the
beans; *v.* bie [↗]. (2) kidneys
(probably because of their

ihī [˙] actions forbidden to women as indecent (and thus forming part of **awua** [...]), e.g. omission of washing the feet after returning from the “backyard” (i.e. latrine). After a breach of this rule e.g., the house as well as the offender must be purified with a chicken (*v.* **ihōūegbe** [...]) and a sacrifice of kola-nuts be made to the father-shrine (**erha** [˙]); *cf.* **uhi** [...](?).

ihī [˙↘] mucus (from nose); *cf.* **t-ihī** [˙↘]; *v.* **zε** [˙].

ihieye [ˈiː] a tree, *Myrianthus arboreus*; tips of the leaves are used as ingredients of a soup.

ihĩē [··] (pl. ehiē) finger-nail;
ihĩ-ãṛaũe [····] claw.

a man can live to see); *v.* iwu
[...], eye [...].

ihĩĩĩ [..] nine.

ihĩřũ [...] an age-group at the
 Ōvia [...] society; next in age to
 the ediřũ [...]; *v.* Ōvia [...].

ihó [...] companions of the same
otú [...] (age-group); equals; **ihó**
ũá_ũxĩ [...] you are of my (lit.
 "our") **otú**; **ava-ɾ-ihó-a** [...] ↑
 who are your company (equals)?
 (v. **ave** [...]); **ya-ɾ-ihó-a** [...] ↑
 (same meaning) would express
 contempt and be used to a
 junior "boy"; **ih-egbe** [...] (I)
 "body-companion": companion
 or, companions, of the same
otú; equals; **ih-egbe mav-ɔ́re xĩ**
 [...] ↓ "companions we and he
 are": he and I are of the same
otú; **ihó_áv-arhuãřã** [...] ↓
 "equals of Arhuãřã": heroes of
 the strength of Arhuãřã [...] ↓
 (v. **ave** [...]). (There are seven
 of these heroes, among them
Ḑxwũwvo N-igwisi [...];
Gbwũarhuã N-oxuũu [...], and
Nekiriɣidi N-ogbelaka [...]).
 (2) deputy, in business, office,
 family affairs, etc.; **iya_e z-**
ihégbe, ikekpaɔ [...] ↓ ↑ I
 (took him and) chose him as
 (my) representative before I left;
 v. **odayi** [...].

ihoi [...] empty; vain; eũ-ĩhoi_eũ-
ĩhoi_uɾu (or eɾ-uɾu [...])

[... ..] "empty things empty things (they are which) you are doing": you are doing nothing but useless things; *cf.* d-ihoi [...].

ihōūegbe [... ..] "brushing body": purification of oneself after a breach of taboo. This consists in a complicated process of brushing one's head with a chicken, certain leaves (aya [...]; eb-ixiūi [...]), and the tip of a palm-branch while pronouncing certain purifying formulas. Drawing circles (b-oxi [...]) also plays a part in the ceremony; *cf.* hōūε [...], egbe [...]; *v.* ihōūowa [... ..], ihōūεuo [... ..].

ihōūεuo [... ..] "brushing town (village)": purification of a village or town. This was, in Benin City, performed by members of the Ōba's household (and in villages it is done by a man appointed by the ɔdiōwere [...]). They took a man, dog, goat, and fowl, tied branches of a palm, the ixiūi [...]-tree and the shrub aya [...] to them, and dragged them round the town. Then they prepared afo [...], splashed it on the roads and said: ɔfu re [...] "it is cool", i.e. peaceful, absolved. Dogs are nowadays used for the purpose, and in bush-villages, chickens; *cf.* hōūε [...], εuo [...]; *v.* ihōūegbe [... ..], ihōūowa [... ..].

ihōūowa [... ..] "brushing house": purification of a house with a chicken (e.g. after the breach of a taboo); *cf.* hōūε [...], owa [...]; *v.* ihōūegbe [... ..], ihōūεuo [... ..].

ihu [...] foam; *cf.* hu [...].

ihuā i [...] song; ihuā n-aya gbe [... ..] "a song that is taken to dance": dancing-song; and spe-

cialised ihuā n-aya gb-ohoyo [... ..] Ohoyo-song; ihuā n-aya gb-ukpukpe [... ..] Ukpukpe-song. There are many songs for every special dance. ihuā n-aya xō-kuo [... ..] war-song. ihuā n-aya ri_ekē [... ..] mud-treading-song. Constructions with a following genitive are also used: ihū-īxōkuo [...] song of warfare; ihū-īyokuo [...] warriors' song.

ihuā 2 [...] act of making a sacrifice of new yam to one's gods, at the end of the agwε [...]; *cf.* huā [↗],

ihue [...] nose; *v.* fiā [...].

ihue [...] woof (crossing the warp on a loom).

ihūhū [...] a reed which, together with iṣaūiṣa [... ..], forms the "sudd" in the creek-area; ihūhū muma y-εze na, ɔyakwegi_ala-ṣe [... ..] "the sudd has become congested in this river, will it enable us to pass to-day?" *cf.* ohūhū [...].

ihuṣu [...] a worm which boys are liable to be infected with when playing in the mud during the wet season. It makes toes and soles itch, and causes small swellings (guinea-worm?); ɔvoxā na, k-uw-ame la diā n-ihuṣu ṣeri_ɔ_owε (ke [...]) [... ..] hallo, boy, get out of the rain-water that ihuṣu may not eat your foot!; *v.* ikolo [...].

ihuūu [...] millipede; idiom.: v-uagu xiā rhurhurhu v-ihuūu [↗... ..] why are you groping about like a millipede? *v.* ogie [...].

ijake (and izake) [↗] a big fish "with teeth like those of a dog"; of Jekri origin.

Ijehe [...] name of a village: "Jesse"; its population consists of Sobo people; the name is not of Bini origin.

ika 1 [...] a small-sized variety of **ivi-urhu** [...] (coral necklace for chiefs); the thread on which it is strung up is **ik-ēni** [...] (an elephant's tail-hair), nowadays, red copper wire.

ika 2 [...] spur of a cock.

ikā [...] (1) a creeper, *Eremospatha macrocarpa* ("cane"); used for bow-strings and for tying things. (2) bow-string. (3) **ik-ēni** [...] whip of elephant's tail the hair of which is used as thread for coral necklaces and anklets; cf. Yor. **ikā** [...].

ikadele [...] forked pole; e.g. in **ikadel-ene** [...] "the four poles", a praise-name of the **ediō n-ene** [...], the village elders.

ikaerhā [...] "notching" trees (a timbermen's expression); cf. **kae** [...], **erhā** [...].

ikaya [...] (also **ekaya**) (1) bridle. (2) said to be used to denote as well "gag"; v. **uxu** [...].

ikaū [...] lighter sort of potash (saltpetre); cf. Hausa **kanwa** [...]; v. **odo** [...].

ike [...] log; **ik-erhā** [...] log (of wood).

ikebe [...] buttocks; v. **itotaya** [...].

ikeferi [...] heathen; pagan (recent word used by Christians; **oruebo** [...] is better); cf. Yor. **keferi** [...]; Hausa **kafiri** [...].

ikewu [...] three stones serving as pot rest (each one is called **ikewu**).

ikedε [...] (pl.) "day-counter": a word occurring in a song, v. **iquede** [...]; cf. **ka 4** [...], **ede** [...].

ikega [...] (1) wrist (same as **urhu-abo** [...]). (2) an anklet of cowries which is worshipped as **Obō** [...] (hand, arm); women keep it on their **atete** [...] (tray for carrying merchandise) in order to prevent things being stolen, and for quick sale; men have a carved stool like **uxwerhe** [...] with a hand carved at one corner and put their **ikega** on this (pointed) hand; the whole is called their **Obō** [...], the sacred object representing their hand.

ikeke [...] bicycle; **ikeke n-itemu ri-ehe n-owie-ε, osare v-ode** [...] "the bicycle which I was taking to go to (some) place this morning (of to-day), it burst on the way"; cf. Yor. **keke** [...]; v. **owe** [...], **ibie** [...], **urhukpa** [...], **ifeūε** [...], **obō** [...], **evavu** [...].

iketī [...] rest from work; cf. **ke 1** [...] (?), **etī** [...].

ikiā 1 [...] conclusion; result; v. **ke 2** [...].

ikiā 2 [...] squandering; prodigality; a curse: **ikiā rahā-ā** [...] "may squandering seduce you": may you be a squanderer (used by a "big man" towards a "small" one); v. **hā** [...].

ikiā [...] fly; an idiom: **erha_a le n-ikiā (na [...])** [...] "your father has escaped ('run from') the flies": your father has died (used as a euphemism by old people); v. **fi ya** [...].

ikiewua [...] waking the **Oba** ceremonially by imitating the crow of the cock; cf. **kie** [...], **ewua** [...].

ikigedu [...] "planting timber": afforestation; cf. **ko** [...], **igedu** [...].

ikilukpafē [.....] sleepiness of a pregnant woman; it is also said to befall husbands of pregnant women; a word of abuse when seeing somebody sitting drowsily: **ikilukpaf-ōgb-ue** [.....↘] are you suffering of **ikilukpafē**? *cf.* **ukpafē** [.] (?).

ikiɔxɔ [.] 140.

iko [.] meeting; **iko na gbae-re** [.....] this meeting is full today; *cf.* Yor. **ko** [.]

ikolo [.] an earth-worm; used as a bait in fishing; *cf.* Yor. **ekolo** [..↗]; *v.* **ikpe** [...].

ikoŋo ['] a broad brass armlet worn by chiefs at **ugies**; it covers part of the lower arm.

ikoŋoba ['] pail for drawing water; *cf.* Yor. **koroba** [..].

iko [.] (open) opponent; enemy; adversary; **ik-ɔ̃a** [↘.] one's enemy; *v.* **εre** [↘]; **xiã** [↗]; **oyiã** [..].

ikɔbo ['] penny; *cf.* Engl. copper; Yor. **kɔbo** [..].

iku 1 [..] (1) rubbish; dead leaves; dirt; **iku_inya** ['] yam-peelings; **iku_erhã** ['] young trees (and shrubs). (2) pus; **iku r-ɔ̃-ete** [..'] pus is in his sore; **iku ye tiyitiyi y-ɔ̃-aɔ_ete** [.....] pus is "twisted" (spread) over the surface of his sore.

iku 2 [..] (general term for) games, including dances; *cf.* **ku** [↗].

ikū [..] bundle (always followed by a genitive); **mu ikū_inya ni lele ũε yade** [.....↗] take that bundle of yams (and) follow me along ("coming"); **ikū_oñiñi** ['] corpse tied up for burial, also **ikū_ōãxe** [↘.]; *cf.* **kū** [↗].

ikū [↘] a type of room in Bini houses containing a hollow on the floor called **ukpafē** [.] into which the rain-water flows from an open space in the roof (*v.* Roman atrium and piscina); the various shrines of the ancestors and the powers worshipped by the family are found each in one **ikū**. So there is an **ikū n-aɔ_uerha** [.'....] **ikū** of the father's shrine, and an **ikū n-aɔ_uye** [.'....] **ikū** of the mother's shrine. The former is the first **ikū**: **ikū n-uɔ_ore** [.'....], i.e. the **ikū** of the outside **uɔa** [...], the latter, the second **ikū**: **ikū n-ɔk-adesε** [.'....] (**ke** [']) the middle **ikū**. The third **ikū** is that of **Olokū**: **ikū n-aɔ_olokū** [.'....]; it is always long and narrow and may contain an **εyodo** [..] or **ukpafē** (which is the same); not all houses seem to possess it, but in former times every house is said to have had one. The third **ikū** is the last one of those to be found in the houses of "ordinary people". It is then their private **ikū**, **ikū n-od-uw-owa** [.'....] "ikū of the inside of the house", and will in that case not contain the **Olokū**-shrine which will be kept at **od-εrie** [..]. The father's and mother's shrines must, if possible, not be kept in the same **ikū**; therefore, if a house has only one **ikū**, besides the private apartments, the mother's shrine is in the **ukp-ube** [..], i.e. in an **ɔgwa** [.] opening into the room containing the **εyod-εrie** [..], or else the two shrines, though in the same **ikū**, are kept on different **ibas** [..]. There is

a traditional story explaining this rule. Round the *ikūs*, *ogwas* and *uyuyas* [·\] are grouped which open into the *ikūs*. Rich people have an *ikū n-aṣu ogū* [····] *ikū* of the *Ogū*-shrine (a narrow one between the first and the second *ikū*). Poorer people have their *Ogū*-shrine opposite the mother's shrine, and the "arm" (*Obo* [·]) above *Ogū*. For *Osū* [·], *v. ogwa* [·] and *egū* [·]. *Uhuūu* [·], the head, is worshipped either in a niche (*iba* [·]) in one's sleeping-room, or (by chiefs) at a special shrine near the house-owner's private rooms. This is then called *ikū n-aṣ-uhuūu* [····]; *v. ehi* [...], *iba* [·].

ikūegbemu [....] "tying body (oneself) and taking": contrition (*Akugbe*); *cf. kū* 1 [↗].

ikuēkuē [·] wrinkles; *aṣu_ṣṣe būn-ikuēkuē* (*būno* [·]) [...·] his face is wrinkled (lit. "broken (in) wrinkles").

ikpakpa [·] skin (a thicker one than *ibobo* [...]); *ikpakp-egbe* [·] skin (of body); *ikpakp-erhā* [·] bark (of tree); *ikpakp-ṣṣede* [·\] plantain-peel; *ikpakp-ehē* [·] scales of fish.

ikpakpalō [·\] a wild bean, edible.

ikpata [·] (1) evil spirits living on (or near) the roads believed to be able to "seize" one's wife or children by means of a fatal disease or an accident; sacrifices are given to them at uprooted trees where they are supposed to live: the sacrifice is put in a bag, together with a viper's skin, and suspended from a root of the tree. (2) way-layers.

ikpawε [...] floor of house; *cf. owe* [...].

ikpayε [·] "marauders", followers of chiefs on their errands for the *Oba* (in former days), pillaging the villages visited. Idiom.: *ikpay-ṣṣe gbe v-akō si v-ihue* [...↗···] "his marauders have struck like teeth (and) drawn like nose", i.e. they have seized many things and carried them off.

Ikpe [·] name of a Bini village, seat of an *Ṣxwahε* [·↗] shrine.

ikpekperu [·\] an edible kind of mushroom found on *ogwe* [...], fallen trees.

ikpema [...] (sgl. *ṣ*-) band of drummers; a "gang" of the *Oba*'s; *cf. kpe* 1 [↗], *ema* [...].

ikpēma [...] act of "digging" yams; *cf. kpē* [·], *ema* [...].

ikpexie [...] a white bean similar to *eṣe* [·].

ikpezikē [....] (pl., sgl. *ṣ*-) a band of the *Oba*'s: horn- and calabash-trumpet blowers; some big chiefs have them as well; they are not identical with the *ikporhu* [...] or *ikpakōhē* [....]; *cf. kpe* 1 [↗], *ezikē* [·].

ikpē [·] red yam (sub-species: *olimēhi* [·]; *uhoboriabe* [...·]); *v. ema* 2 [...].

ikpε [·] (1) seed; grain; *ikp-exae* [·] "grains of sand": a euphemism for smallpox (*eūifi* [·]); *ikp-ogi* [·\] or [·] fruit of a certain creeper (*ogi* [...]); it is in the shape of a ball and contains grains that are used in making *evarie* [·], native butter, and in *unwōṣε* [...] (soup). The grains that have been ground and cooked are wrapped in leaves. There are two sorts of

ikp-ogi: ɔaxẽ [·] and isɛɣegwe [·\·]; a similar plant is **erherhe** [··]. **ikp-oru** [··] cotton-seed; used for soups; appetizing; **ikp-ovuxɔ** [··] "seed of he-goat" (**ikpɛ** here: faeces?): a kind of pepper; the grains are said to reach the size of tomatoes; not as hot as **akpɔkɔ** [···] and **ɛhiẽ n-exwa** [···]; **ikp-ɔka** [··] a grain of maize; **ikp-uko** [··] calabash-seed; used as a substitute for **ikp-ogi** in **unwɔũɛ** [···] (soup). (2) a (single) piece, or, (single) pieces of something round and thus similar to a seed or grain; **ikp-ɛdĩ** [··] (single) palm nut or nuts; *v.* **uhuũ-ɛdĩ** [··] (bunch of palm nuts); **ikp-ɛvɛ** [·\·] "a piece of kola", i.e. one whole kola; **ikp-ɛvɛ-ne** [·\·] four (whole) kolas; this is the present given to a visitor as a sign of friendship; **ikp-iyo** [··] (single) cowries; sing. *v.* **ukp-oyo** [··]; **ikp-okuta** [···] gravel; pebbles; found on the shrines of gods, e.g. on those of **ɔxwahe** [·↗·], **ɔvia** [·], and **Osoyo** [·↗]. They are then called **ikp-ɛbo** [·\·] or **ikp-ihẽ** [·\·]. They cover the dais on which the altar stands; sacrifices are made over them, and the blood running on the pebbles gives them power to fulfil prayers. They are used when cursing people in that the man who utters a curse spits over a pebble, and also in blessing when the speaker of the blessing blows over them. (3) faeces(?); *v.* **ikp-ovuxɔ** [··]; **ikp-ikolo** [··] "faeces(?) of earthworm": uncircumcised penis; **ikp-ɔxɛ** [··] "faeces(?) of worm":

prickly heat; swelling caused by eating too much sugar-cane, or by scratching oneself; *v.* **likpa-likpa** [····]. Possibly **ikpɛ** may refer here to the little heaps of soil made by worms.

ikp-ɛdɛ [··] date; *cf.* **ɛdɛ** [·], **ikpɛ** [··]?

ikpɛkete [····] drummers placed behind the **ɔba** while he sits or stands at an **ugie** [··].

ikpɛkɛ [··] cemetery; a curse: **ikpɛkɛ-uraviɛ** [···↗] may you sleep on the cemetery! (i.e. "may you not grow very old", since old people who had their own house and did not live in their father's or relative's house, were buried at their house).

ikpesi [···] (big) yam-pole; they are used in the proportion of one **ikpesi** to three or four **ɛɣɛ** [·] (small yam poles).

ikpĩ [·] boa; **ikpĩ n-erha** ɔɛ **gbe-ɾɛ tã gbe** [·····] the boa my father killed to-day (**ɛɾɛ** [·]) is very long; **ikpĩ-ame** [··] "boa of water (rain)": rainbow; *cf.* **ataikpĩ** [···]; *v.* **ɛnye** [·], **iro** [·], **osumare** [·····].

ikpĩhiãbo [····] finger; **ikpĩhiãbo n-ogie** [···\·] "the principal finger": thumb; **ikpĩhiãbo n-usexae** [···\·] indicator (*cf.* **s-exae** [·] to point with the indicator; **ikpĩhiãbo n-ɔw(u)a-ɾoka** [·····] "finger to which a ring is forbidden": indicator; **ikpĩhiãbo n-ɔk-adese** [·····] middle finger; **ikpĩhiãb-oroka** [····] "ring-finger": fourth finger; also **ikpĩhiãbo n-ɔdia ke n-exerhe** [·····] "finger that is near the small one"; **ikpĩhiãbo n-exerhe** [····] small finger; *cf.* **obo**, **abo** [·].

ikpo ɪ [ˈɪ] the big red-headed lizard; **ikpo na waviē v-uhuū**
fo nɛ [ˈfo.nɛ.ˈvɪ.ˈuː] this lizard has
already become red on (its) head
(said to be a sign of age); *v.*
ozikpalɔ [ˈo.ˈzi.ˈkpa.ɫɔ].

ikpo 2 [· ·] (1) a palm rooted for the preparation of palm-wine. (2) a variety of **exwexwe** [· ·] palm-wine obtained from a rooted palm.

ikpo ¹₃ [ˈɪkpo] very hard dry mud.

Ikpoba [...] name of a river.

ikpolo [$\dot{\cdot}$ \downarrow] (1) sweeping; **ikpol-eyo** [$\dot{\cdot}$ \cdot \downarrow] refuse, rubbish of the preceding day that is swept away in the morning; **ikpol-eyo yer-owa na-tɛ** [$\dot{\cdot}$ \cdot \downarrow \nearrow \cdot \nearrow] the refuse of yesterday is still in the house to-day; v. **amahekpolekpol-eyo** [$\ddot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ \downarrow]. (2) a certain ceremony in the **Ɔxwahe** [\cdot \nearrow] cult; distinct from this is **ikpoleki** [$\dot{\cdot}$...] annual festival of the god **Ɔxwahe**, corresponding to the **eho** [$\dot{\cdot}$] of other gods; **wɛ ɣay-ikpoleki n-ukpo na yi** [$\dot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ $\ddot{\cdot}$ \nearrow \cdot] shall you go to the **Ɔxwahe** festival this year? cf. **kpolo** [$\dot{\cdot}$].

ikporhu [...] (pl.) a band of people in the **Ọba's** service, blowing tusks (**ak-ṣhẽ** [... ↘] and **orhu** [...]) at **ugies** [...]; bands blowing horns also follow the **Ezomo** [...] and a few (four or five) other chiefs; **otu ikporhu vo** [... ↗] where is the band of tusk- (or trumpet-) blowers? *cf.* **kpe i** [... ↗], **orhu** [...].

ikposa [...] a tree the flower of which is called **iyoha** [...]; the seed (**ikposa**) is used as an ingredient in pepper-soup, to "open appetite" during the new yam season (new yam is

likely to upset the digestion and cause **eũiraro** [...]); for another name of this tree *v.* **ebe** [...].

ikpõ [ˈ] pound; ixĩ-ehia ikpõ_ũgie
[ˈ.ˈ.ˈ.ˈ.ˈ.] I sold (it) all for
twenty pounds; Engl.

ikpovia [...] nightly dancing as part of the ceremonies of the "second burial"; it is meant to celebrate the deceased's acceptance in $\varepsilon\tilde{\imath}i\tilde{u}i$ [...]; *v. arha* [...].

ikpu [ˈi.kpu] skin eruptions which
itch more than *craw-craw* and
take a long time to heal (**arṣ**
[ˈa.rṣ] in animals).

ilagwægwe [ˈi.lə.ŋwɛ.ŋwɛ] a disease: paralysis agitans.

ilawiri [...] a big paddle (used when sitting in the boat). Of Jekri origin.

ilaxwe [· · ·] a black ant, lives on the underside of leaves (nest consisting of white mud), bigger than **iřaũe** [· ↘ ·]; not as black.

ile [ˈiː] (the) bet; *cf.* t-ile [ˈiː];
Yor. ile [ˈiː].

ilelegūmaza [ˈiɫeɫeɡuːmaza] hunchback.

Ilobi [...]. (1) a village near **ɛbue** [...]. (2) the inhabitants of **Ilobi** forming a gang which appears during the **amufi** [...] ceremony at **isiokuo** [.\.]. They show a performance consisting of sudden falls from a standing position; they are said to possess a charm protecting them from any evil consequences of this performance.

ilu (inu) [· ·] (I) how much; how many; ilu no [· · ↘ ·] how much is it? ilu ŋni xī [· · · ·] how much is that? ilu-gba [· ·] how often? (v. igba- [· ·]); il-uki no [· · ·] how many months ago is it? ilu-ŋ-iŋ hia xī yi [· · · · ·] how many (is it that they) are altogether?

(2) "a few"; in *omagba v-il-uki n-oxi n-odi eua ya, okokpa* [· · · · · ↘ ↘ · ↘ ↗] "it had not completed how many months it is (sc. I do not know) that he stayed here, before he left": before a few months were over he left; *cf.* *Yor. m-elo* [· ↗].

iluma [...] (1) describes the sounds produced by the blows at a boxing-match. (2) expression of encouragement at boxing-matches. (The second syllable is stressed.) *v. elu* [· ↗], *kiui* [· ·].

ima [· ·] disjunctive pronoun of the 1st pers. pl.; *cf.* *ma* [· ·].

imaɽu [...] simulation; pretending; make-believe; *cf. ma 2* [· ·], *ɽu* [· ·].

imawu [...] act of committing suicide; *cf. ma 2* [· ·], *wu* [· ·]; *v. otɔe* [...].

(i) *mɛ* [...] disjunctive pronoun of the 1st pers. sgl.; it may be emphasized by *ũɛ*; e.g. *mɛ ũɛ* [...] would mean something like "do you mean me?"; *cf. i* [· ·].

imiãɽo [...] prophecy; *imiãɽo ɽue sɛ gbe* [...] ↗ · · your prophecy has (always) come to pass (lit. "has come to pass much"); *cf. miɛ* [· ·], *ɽo* [...].

imiefã [· · ·]) (1) redemption from being sacrificed or hanged (by plea or substitution of somebody else). (2) (biblical) salvation (Akugbe).

imina [· ↘ ·] dream; *imina n-imina ɛɛ mu ũ-ohã gbe* [· · · · · · ·] "the dream I dreamt to-day frightened me very much"; *cf. mina* [· ·], *miɛ* [· ·] (?).

imu [· ·] arrest; *cf. mu 1* [· ·]; *v. ebe* [· ·], *tie* [↗].

imuaẽũɛ [...] (1) argument; discussion. (2) disobedience; *cf. mua* [↗], *ẽũɛ* [...].

imuegberiotɔ [......] "taking body
to the ground": humbleness
(Akugbe); cf. mu [...], egbe [...],
rie [↗], otɔ [...].

imueñi [...] eating feast arranged
by the big chiefs in turn for
the Iw-ɛguae [·↘·] and all the
people working at the ɛguae.
The Ōba sends as his share ten
bundles of yam and twenty
antelope legs; cf. mu i [·], eñi
[·↘·].

imue [··] mosquito; an insulting expression: uru owe u-ow-imue [····] "you have (lit. "make") feet like (the feet) those of a mosquito".

im(u)ohã [...] giving presents to
the ɔba: every Bini man may
present the ɔba with fruits of
his labour; hĩ oha [...]; *v. fi*
[...].

Ine [· ·] a chief; member of the
Ib-iwe [· ↘ ·] society and one of
the Eyaeso [...].

inia [ˈiː] (I) root; **ini-erhā** [ˈiːˌeː] root of a tree; **ini-εze** [ˈiːˌeː] “root of river”: a stone (carved?) shaped similar to a root that is used by the Yorubas in preparing a “medicine”; **ini-okuta** [ˈiːˌoː] “root of stone” is probably similar to the preceding.

(2) vein.

inota [...] question; cf. no [↗],
ota [...].

inwaniẽũẽ [....] "answering words": answer; *cf.* **nwanie** [.], **enwaniẽ** [.,.].

inwanismo [....] acknowledgment
of an infant-betrothal by the
father-in-law (including a sacri-
fice to **erha** [..]).

inwina [...] work; cf. nwina [.].
 inya [.] yam (when taken out of
 the ground); iny-ǝgbǝ [...] raw,

uncooked yam; *cf.* Yor. *inya* [·], *inyatō* [·]; *v.* *ema* 2 [...].

Inyahā [...] a mixed population of Binis and Yorubas, living in the Ondo and Benin Provinces; part of the *Ikale* tribe.

inyatō [·] roasted yam; *inyatō* xō ũε [·] I want roasted yam; *cf.* *inya* [·], *tō* 3 [·].

inyatō [...] (also *e-*) an *ixiūi* [·] tree planted before founding a new village or "camp" (*v.* *ago* [·]), i.e. before building any houses; it represents the owner of the land and is, at the same time, the place where sacrifices to *otōe* [...], the ground, are made. Therefore, it is also called *aṣu-otōe* [·]: "shrine of the earth". There is possibly still an *ixiūi* as sign of the land-owner in Lagos which is said to have been founded by Bini people. The *inyatō* is held holy as being the oldest and most permanent thing in any town or village in the Bini country.

inyehō [...] (1) deafness. (2) obstinacy; *cf.* *ny-ehō* [·].

inye [...] (1) news; *inye* *magi-ana* *u-as-owa* [·] "the news cannot be told after we have arrived (at) home" (said after arrival): something disgraceful has happened on the road; *inye* *n-oma* *ṛ-a na* (or, *ōṣa* [...]) instead of *ṛ-a*) [...] "good news is what one tells (ought to tell)", said to stop somebody from relating bad news. (2) gossip. (3) Biblical: *inye* *n-oma* [...] Gospel; *cf.* Yor. *ihī* [...]; *v.* *na* 2 [·].

inyegbe [...] straining in childbirth; in going to stool; *cf.* *nye* [·], *egbe* [·].

inyi [·] the sasswood tree, *Erythrophloeum macranthum*; bark used in the (sasswood) ordeal for witches, as medicine for healing wounds, and tied over house doors, in order to prevent witches from entering (*inyi* is a taboo for witches). Occurs in *Ibo* as well.

ipapa [...] something flat: e.g. food fried in form of a flat cake, or, *ipap-onwō* [·] and [·] wax. This seems also to denote a beehive in a tree.

iri [·] (1) rope; *ir-ifi* [·] rope as part of a trap. (2) creeper (general term); *v.* *alele* [·], *aleke* [...], *ubo* [·]; *iri* *ēfiūi* [·] "creeper (or, rope) of underworld", also: *iri* *n-ēfiūi* *ri* [...] "creeper that the underworld has tied": any creeper in the bush that has made a natural knot (which is rather rare); it is used as a medicine for "tying" people, e.g. for making women stay with their husbands; *cf.* *ri* 2 [·].

iriaexwe [...] envy; *cf.* *ria* [·], *exwe* [·].

iriaekpē [...] a "gang" of people at the *Ḃguae* [...] who are in care of a captured leopard (part of the *Ḃba*'s sacrifice to his head); *cf.* *ria* [·], *ekpē* [...]; *v.* *gwe* [·], *oyohō* [·], *enibokū* [·].

iriaixi [...] revenge; *cf.* *ria* [·], *ixi* [·].

iriokode [...] "eating the parcel of the way": embezzlement; misappropriation of property entrusted; *cf.* *ṛe* 1 [·], *oko* [...], *ode* [·].

irioya [...] state of disgrace (*Akugbe*); *cf.* *ṛe* 1 [·], *oya* [...].

iro 1 [·] riddle.

iro 2 [ˈ] a shining stone said to be spat out by vipers, pythons, and a variety of crocodile at night in order to attract animals by its light; it has magical powers to make a man rich; **ir-ikpī** [ˈˌ] shining stone of a boa; *v.* **osumaɽe** [.....], **arhuũoto** [ˈˌ], **exe** [ˈ].

iru [...] louse.

irhãro [...] civilisation, lit. “unfolding the eyes”; *cf.* **rhã** [ˈ], **aro** [...].

Irhevu [...] name of (1) a river, (2) a Bini deity (an **ihẽ** [ˈˌ]) that seems to be linked with **Ake** [ˈ].

irhiaeko [...] (1) “spoiling stomach”: (slight) displeasure; annoyance; **ɣeũe_ĩrhiaeko da(a)ũe** [ˈˌˌˌˌˌ] “do not have displeasure towards me”: do not be annoyed with me, or, look at me with ill feeling (used e.g. by somebody who tries to reconcile a man whom he has annoyed) (**irhiaeko** is said to be a word that is more in use nowadays than before.) (2) jealousy (same as **igbovo** [...]); *cf.* **rhi_a** [ˈˈ], **eko** [ˈˌ].

irhioxuo [...] “taking a woman”: marriage (*v.* **irhicha** [...]); *cf.* **rhie** [ˈ], **oxuo** [...].

irhicha [...] “taking a bride”: marriage (same as **irhioxuo** [...]); *cf.* **rhie** [ˈ], **cha** [ˈ].

irhirhã [...] numbness; there is a belief that if a man falls on account of it, he will die in the same year, or, at least, fall ill; *v.* **ogie** [...].

irhiso [ˈˈ], [ˈˌ] locust. Some old people are said to use **isiso** [ˈˌ] in quick speech; *cf.* **iso** [ˈ].

irho [...] cheek.

irhu [ˈ] shade; *v.* **gbe** [ˈ].

irhuãegbe [...] (also **e-**) disciple; *cf.* **rhua** [ˈ], **egbe** [ˈ].

irhũrhũ [...] mildew; mould; *v.* **si** [ˈ].

irhuũirhũ [ˈˌ] nakedness.

ĩraxwe [ˈˌ] the day after tomorrow (in native calculation “within three days”, viz. today, to-morrow, and the day after to-morrow); “next to-morrow”; **ĩraxwe_uzolane xerhe** [ˈˌˌˌˌˌ] “within three days Saturday”: Thursday. This expression was said to be used by old people who do not know the European week.

ĩrehe [ˈˌ] a white button such as is used for shirts, worn formerly as waist-beads by little girls.

ĩreɽe [ˈˌ] arm-pit; **eũi mu ũ-ĩreɽe** [ˈˌˌˌˌˌ] “something has caught my arm-pit”: i.e. I have a boil in the arm-pit.

ĩrewē [ˈˌ] the fruit of **ogo** [...], used as fish-poison; it is broken and thrown into the river; the fisherman in his canoe then drags the water with a net. A fence is made in the water as well because the dying fish try to escape; the system of fishing with the help of **ĩrewē** is called **ho_ɛze** [ˈˌ], lit. “to wash the river”; **uf-ĩrewē ne ɽa (fiã [ˈ]), ko, n-aɽaya ho_ɛze** [ˈˌˌˌˌˌˌ] have you already cut (or broken) **ĩrewē**, friend, so that we may take it to “wash the river”?

ĩro [ˈˌ] main road (**ɔxwahe** songs 1); *cf.* **uro** [ˈˌ]; *v.* **arale** [ˈˈ].

ĩro [...] (1) thinking, thought; idiom.: **ize siũi_ũ hĩ re** [ˈˌˌˌˌˌˌ] I have for some time (**ze** [ˈ]) tried to save you from it (*v.* below); **umakue, iro ɽue** [ˈˌˌˌˌˌˌ]

you have not agreed, it is your business (scil. if anything happens to you), or, it is your fault, or, let it go however it will; **iŋo dā n-ɔr-uɛ-xɔe ɛma** [ˌ.ŋ.ˌ.ˌ.ˌ.ˌ.ˌ.] the evil thought that is in your mind (**exɔe** [ˌ.]) is not good. (2) hope; *cf.* **ŋo** [ˌ].

iŋoɣae [...] (sgl. e-) an age-group (**otu** [...]) consisting of young boys and men of the age of 15–30 years; in a small village the age may be even higher because the change over from **iŋoɣae** to **iyele** does not take place often; their communal work includes sweeping open spaces, cleaning grass, carrying mud for the **iyele** [ˌ.]; formerly also when a Native Administration road was built, treading mud with the **iyele**, helping in house-building, e.g. by fetching water, and occasionally clearing big plots of farmland for the most senior **ediɔ** [ˌ.]; *v.* **otu** [...].

iŋola [ˌ.ˌ.] track cut through the bush on which short logs similar to railway sleepers are laid, used for hauling logs from the forest to the next river: “corduroy track” (a timber expression); *cf.* Engl. “roller”.

iŋoŋiŋi [ˌ.ˌ.ˌ.] burial; *cf.* **ŋe** [ˌ], **oŋiŋi** [ˌ.ˌ.].

iŋuekē [...] collecting mud (includes mixing mud) for house building; *cf.* **ŋu** [ˌ], **ekē** [...].

iŋuebo [...] (1) sacrificing to a juju; **ma mu_egb-iŋuebo** [ˌ.ˌ.ˌ.ˌ.] we are getting ready to sacrifice to (our) juju! (used e.g. as an excuse for failure to attend to a visitor). (The last syllable, **bo**, is usually lengthened and spoken on a

rising tone [ˈ], which is more polite). (2) paganism.

iŋuedɛ [ˌ.ˌ.ˌ.] “day-makers”: a “gang” of the **ŋba**’s fixing the date of any event that has happened. (The word occurs in a song, *v.* **ikɛdɛ** [...].) *cf.* **ŋu** [ˌ], **ɛdɛ** [ˌ.].

iŋueŋi [...] “learning things”: (1) knowledge. (2) lesson; **d-iŋueŋi n-uwa ŋu u-ow-ebe-ŋɛ** [ˌ.ˌ.ˌ.ˌ.ˌ.ˌ.] what lesson have you done at school to-day? *cf.* **ŋue** [ˌ], **ɛŋi** [ˌ.ˌ.].

iŋueriɛ [...] (pl.) youngest age-grade in the **Ibiwe** [ˌ.ˌ.ˌ.] society, the household society supervising the **ŋba**’s harem (**eriɛ** [ˌ.]); *cf.* **ŋu** [ˌ], **eriɛ** [ˌ.].

iŋā [ˌ.] (disjunctive) pronoun of the 3rd pers. pl.; **iŋā u-ɔŋe** [ˌ.ˌ.ˌ.] “they and he”: he and he, both of them, but the latter is also: **iŋā-veva** [ˌ.ˌ.ˌ.], **iŋā n-eva** [ˌ.ˌ.ˌ.] those two.

iŋāme [ˌ.ˌ.ˌ.] eaves of a house; *cf.* **ame** [...].

iŋaũɛ [ˌ.ˌ.ˌ.] a black house ant, a little bigger than **ɛhihi** [ˌ.ˌ.ˌ.]; one kind of **iŋaũɛ** (not so dark) lives on the underside of leaves, like **ilaxwe** [ˌ.ˌ.ˌ.]; **iŋaũ-ebo** [ˌ.ˌ.ˌ.] “European **iŋaũɛ**”: a yellow ant found in sugar; *v.* **ɔhē** [...].

iŋaũiŋā [ˌ.ˌ.ˌ.ˌ.] a kind of water-plant drifting on the surface of creeks or ponds; together with **ihũhũ** [ˌ.ˌ.], it forms the “sudd” of the creek region.

iŋē [ˌ.] (also short: **ŋē**, **ŋō**, **ŋɔē**, **ŋōŋē**) disjunctive pronoun of the 3rd pers. sgl.; **iŋē u-ɔŋe** [ˌ.ˌ.ˌ.] “he and he”: both of them (*v.* **iŋā** [ˌ.]); **ŋō** [ˌ.] is used in front of back vowels, e.g. in **ŋō_ũxa** [ˌ.ˌ.ˌ.] do you speak of him? do you mean

him? though *iṣṣ uxa* [...↗] seems also possible. Another form *iṣṣ* is found e.g. in reported speech: *ɔw-iṣṣ* (*wɛ* [↗]) [...↘] he said: he (i.e. himself, sc. e.g. did it; in an answer); cf. *iṣṣ* [...]; v. *ɔ* [...].

iṣṣi [...] knowledge; cf. *ṣṣ* [↗], *eṣi* [...↘]; v. *igweṣi* [...], *igwabo* [...].

iṣṣ [...] (1) hair of body. (2) fur of animals; cf. Yor. *irū* [...].

iṣṣu [...] dirt; *iṣṣu bū gbe v-egb-ue* [...↗] “dirt is much on your body”: you are very dirty.

iṣṣu [...] grass; *iṣṣu sṣ gbe v-ogbana* [...↗] “grass grows much in this fenced spot”.

isṣ [...] faeces; *is-āhiaṣ* [...↘] “faeces of bird”: a tree, *Maba chrysantha*; *is-āvā* [...] “faeces of thunder”: an oblong stone (half a foot or a foot long) found in the earth, on rocky soil, or in dead trees struck by lightning(?) (mostly in *uloko* [...] tree though it has a different origin there); easily breakable; cf. *avā* [...] “thunderbolt”. N.W.Th. has “long stone-axe”. It is used for “medical” purposes; *is-ōgo* [...↘] “faeces of old farm land”: yams growing on abandoned farm because overlooked by the farmer; v. *uxuṣu* [...].

isaba [...] a style of hair-dressing worn by women during the fourth or fifth month of pregnancy: consists of many small plaits, each “about as thick as a cigarette”; v. *eto* [...].

isagele [...] “bullet-maker”: a word occurring in a song; the tones are uncertain; cf. *sa* [...] (?), *agele* [...] (?).

isaya [...] another name for *efṣhinye* [...↘] (tapioca; sago).

isāhṣ [...↘] key; *rh-isāhṣ gū ṣe ya ki-ekpeti* [↗↘.....] give me the key to open the box! cf. Port. *chave*.

isame [...] baptism; cf. *sa* [...], *ame* [...].

isawewe [...] the groundnut, *Arachis hypogaea*.

ise [...] (1) pointed sticks used as nails in house building: they are passed through the roof-thatch which is laid like a saddle over *okpo* [...], the ridge beam; they go under the beam and through the opposite side of the thatch, the ends are then tied together over the thatch in order to prevent the *ise* from slipping out. (2) stabbing pains in chest and back, e.g. due to pleurisy; cf. *se* [...].

isele 1 [...↘] (1) shilling. (2) silver; cf. Engl. “shilling”.

isele 2 [...↘] a dance, of Jekri origin.

ise [...] (1) formula of confirmation used at the end of a prayer or blessing. (2) amen.

ise [...] (1) seeds of *otiṣ* [...] and several other trees, including *ekasa* [...], strung on a thread and worn round the foot as rattles (by the masqueraders of the *Ekpo* [...] and *Ṣvia* [...] societies). Any rattle is called *ise* [...], except the one made of *urua* [...] leaves, which is called *egwṣ* [...], (2) seeds woven in a net round a calabash, the whole being the rattle *ukuse* [...] (*uko*, *ise*). The noise is made by this net; there are no seeds inside the calabash. *ise n-ata* [...] “seed-guessing”: a game in which a

man hides some seeds in his hands and asks somebody else to guess the number. The answers may be: **ɔkpā** [ˈ] “an odd number”, **izu** [ˈ] “an even number”, **ɔyo** [ˈ] “more than seven”, or **ihoi** [ˈ] “empty”. Grains must be paid for wrong answers according to fixed rules. Other terms used in the game are **ovi_akāũudu** [ˈ....] and **ogie n-ẽũ_ũroyo** [ˈ....]. **isɛ n-ava** [ˈ..] “seed-throwing”: a game played with seeds that are thrown up from the palm of the hand, caught with the back of the hand first, and finally, caught again with the palm. If one or more seeds drop during this performance, the opponent gets the lot, if nothing drops, the opponent must “pay”. It is played by the players in turn.

isẽ [ˈ] five; **isẽ nya_ugie** [ˈ...ˈ] 25; **isẽ nya_ɔgbā** [ˈ..] 35; *cf.* **usẽ** [ˈ].

isɛgwẽ [ˈˈ] gravelly soil.

isɛɛgwɛ [ˈ.ˈ] a kind of **ikpogi** [ˈ.ˈ]; the fruit is dark green; not a climbing plant; *v.* **ogi** [ˈ..].

Iɛkiri [ˈ...], also **Iɛki** [ˈ.ˈ] the Jekri people; *v.* **Iwɛɛ** [ˈ.ˈ].

isɛkpokĩ [ˈ....] (sgl. ɔ-) a working “gang” of the **ɔba**’s: leather workers, lit. “sewers of leather boxes”; they work for private individuals as well; *cf.* **se** [ˈ], **ɛkpokĩ** [ˈˈ].

isi 1 [ˈ] (1) a village, town, or country where one does not live, e.g. **isi ɛvo** [ˈ..] the other villages abroad; **isi ɛvo okpia na ke re** [ˈ....ˈˈ] “this man has come from another village”, i.e. is not a native of this village. (2) rest- or sleeping-quarters of a traveller.

isi 2 [ˈ] base of a tree, i.e. the surrounding space as far as the seeds or fruit of the tree fall, also **isi_erhā** [ˈˈˈ]; *cf.* **Is-iloko** [ˈˈˈ]; *v.* **ɛzi** [ˈ..].

Isi [ˈ..] name of a group of villages between the **Eho** [ˈ] and **Agbo** [ˈ..] roads, said to be the place from which the cult of the god **Akɛ** [ˈ] started.

isiame [ˈ....] “drawing water” (also called **amenasi** [ˈ...ˈ]): rain-making. There are no particular rain-makers, and it can be performed by anybody who knows the leaves of which the charm is composed and the procedure of rain-making. If a village wants rain, it calls for some expert. Rain-making is occasionally employed with malicious purposes, e.g. in order to spoil the thanksgiving procession of a new chief, or a man’s house building; *cf.* **si** [ˈ], **ame** [ˈ..].

isierhā [ˈ....] hauling timber logs along the track to a river (where they are left to drift downstream); *cf.* **si** [ˈ], **erhā** [ˈˈ].

Isĩẽũẽro [ˈ....] (pl.) “watchers of things”: bodyguard of the **ɔba** when he goes to an **ugie** [ˈ..]; they also played the main role among the **oxĩ-āsõ** [ˈˈˈ]; they carry charmed bows, arrows, and guns; this bodyguard consists of members of a sib of the same name that has its centre on the right side of Sakpoba Road in Benin City; the senior is chief **Ekegbiā** [ˈˈ]; their morning greeting is **la to sɛ** [ˈˈ]; *cf.* **sĩ ɛro** [ˈˈ], **ẽũi** [ˈ.ˈ]; *v.* **ɛgbɛ** [ˈ.ˈ].

isiguabo [ˈˈˈ] a game similar to **isɛ n-ava** [ˈ..], but the seeds are

thrown from the inside bend of the elbow to the palm of the hand; counting follows the rules for *isɛ n-ata* [ˈ.ˈ] and *isɛ n-ava* [ˈ.ˈ]; *cf.* *igwɛ ɪ* [...].

Is-iloko [ˈ.ˈ] “base of the Iroko tree”: name of a village on the Onwena (*Oguña* [ˈ.ˈ]) river; terminus of a road; “Siluko”; *cf.* *isi 2* [ˈ.], *iloko* [ˈ.].

isiokuo [ˈ.ˈ] “drawing war”: an *ugie* at which *Ogũ* [ˈ.], the god of war, is worshipped. It includes a procession of warriors, headed by the *Ọba*, through the streets of Benin City, and the ceremony called *amufi* [...]; it is no longer performed now; *cf.* *si* [ˈ], *okuo* [ˈ.ˈ].

isixwiã [...] a gang of women supplying the threads on which *uma n-agwɛ* [ˈ.ˈ] (small iron charms worn by everybody abstaining from new yam during *agwɛ* [...]) are strung: worn by the *Ọba* and his household.

iso 1 [ˈ.] sky; **iso n-orho** [ˈ.ˈ] “sky of the wet season”: used as a term of comparison for something white (perhaps the clouds are the *tertium comparationis*); *ɔfua v-iso n-orho* [ˈ.ˈ.ˈ] it is white like the sky of the wet season. The term is also used as a praise-name of the present *Ọba*: *Akẽzua n-iso n-orho* [ˈ.ˈ.ˈ] Akenzua II, who inherited the praise-name together with his name; *cf.* *irhiso* [ˈ.ˈ].

iso 2 [ˈ.] a deep muscle-abscess; affects elderly and old people only.

Iso [...] name of a sib; *v.* *ɛgbɛɛ* [ˈ.ˈ].

isoko [ˈ.ˈ] (1) neighbourhood; **isok-ɛdo-unam-ugbo** [ˈ.ˈ.ˈ.ˈ] do

you farm in the neighbourhood of Benin City? (2) district; country (in contrast to town); *cf.* the tribal name of the Isoko.

isotõ [...] procession accompanying *okũ* [ˈ.] and *otõ* [ˈ.] through the streets as part of the ceremony of the second burial.

isokẽ [...] contentment; *isokẽ ɔɾ-ɛɾe n-ɔxwa* [ˈ.ˈ.ˈ.ˈ] contentment is a great gain.

isotɛ [...] rebellion; *cf.* *sotɛ* [ˈ.]; Yor. *ifotɛ* [...]; *ɔtɛ* [...].

isu [ˈ.] in: *ix-isu* [ˈ.ˈ] interest (*v.* *ixo* [ˈ.]). The word is derived from the verb *su* [ˈ] “to lead” because some additional money is “led” back to the giver of a loan on interest.

issue [ˈ.ˈ] (1) a black hairy worm or caterpillar, bigger than *ara* [ˈ.], about an inch long; it causes whitlow on feet and fingers when touched. (2) whitlow brought forth by the preceding; if not attended to, it develops into a more serious affection called *agañisoso* [ˈ.ˈ.ˈ] when on a foot, or *atowo* [...], when on the fingers.

isuma [...] a secret, or private, talk or agreement; **isum-ɛxoxo** [ˈ.ˈ.ˈ] “holding a private, secret council”: conspiracy (Akugbe); *cf.* *sɛ* [ˈ], *uma* [...].

isusu [...] (1) trouble, mainly from spirits, but also trouble arising from people, if it is very serious; *ɔũ-ĩsusu* [ˈ.ˈ.ˈ] a troublesome and wicked man who offends everybody and does not fear anything (he is thought to be driven by evil spirits). (2) evil spirits; also *ɛñiũ dã* [ˈ.ˈ.ˈ]. They are kept away from a village by means of a

charm composed of things believed to be taboo to them called **eñin-ayab-isusu** [... ..] "things that are used to push the **isusu**," i.e. to drive them away; it is tied to a stick outside the village, *v. bi* [...]; a curse: **isusu** ɔɾ-**alagbe** [... ..] lit. "trouble (or, evil spirits) (it is that) may enter you much!" (or, possibly: your body); *v. ukpokpo* [...]; **gbe** ɪ [...].

itā [...] (1) proverb. (2) story (mainly exemplifying a proverb). (3) meaning or moral contained in a proverb: **itā-ṙē** [... ..] "its meaning". (4) history (with an application for life); with a moral; *cf. Yor. itā* [...]; *v. ive* [...], *fi* [...].

itā [...] feather-ordeal; was mainly used to detect adultery, but also for theft; a feather was stuck into the defendant's tongue, and when it was difficult to pull it out again, i.e. when there was a pause, the woman was guilty; idiom.: **itā ya gba** [... ..] "the ordeal (-feather) is stuck": used when there is a slight confusion, and, consequently, a pause, e.g. in writing a letter, or in talking, when the ideas present themselves too quickly to be expressed in due order.

itaba [...] tobacco; *cf. Port. tabaco*; *v. egboyo* [...].

Itakpa [...] the Nupe people; *cf. Yor. takpa* [...].

itaxuē [... ..] material formerly used as **uke** [...], the pad used in hair-dressing; it is obtained from the plantain-bark; used also as a kind of sponge for "rubbing" (**dolo** [...]) walls and floors of houses; for that purpose it is

dipped in water that has been mixed with mud.

ite [... ..] (1) continued menstruation. (2) a parrot's disease hindering the development of its red tail feather (**ebaxue** [... ..]).

itēgbemu [...] pride (in a bad sense); *cf. tǎ* 4 [...], *egbe* [...], *mu* [...]; *v. iōaegbe* [...], *uhioōe* [... ..].

itehie [...] a very small kind of tomato said to taste bitter, and believed to originate from the faeces of the birds **asese** [...] and **esikpoyo** [... ..]; the shrub is only a few feet high and yields much fruit; *v. exwe* [...].

itērhā [...] tree-felling (used by timbermen); *cf. tǎ* [...], *erhā* [...].

itebite [...] (also *e-*) for ever; **Oyodua kev - Osanobu - itebite** [... ..] "God Almighty and Everlasting" (Akugbe).

itie [...] "calling", i.e. saying the **ogwega** [... ..] (divination) solutions as contrasted to their analysis and explanation (**eria** [...], **ria** [... ..]); *cf. tie* [... ..].

itiebe [...] reading, lit. "book-calling"; *cf. tie* [... ..], *ebe* [...].

itiezo [...] "law-suit-calling": bringing in a summons; *cf. tie* [... ..], **ezo** [...]; *v. iyo* [...].

itile [...] betting; *cf. ta* [...], *ile* [...].

itohā [...] pity; *cf. tohā* [...].

itohia [...] guinea-worm.

itōkū [...] (1) measuring timber logs with a rope; (2) plural of **ɔtōkū** [...]; *cf. tā* [...], **okū** [...].

itotaya [...] buttocks; *cf. tota* [... ..]; *v. ikebe* [...].

itoto [...] a kind of cane; root is used as a medicine, and also as a magic preparation for making "one's body smooth and fleshy", esp. for the **Ōba**.

itue [·↘] a tree, *Harungana madagascariensis*; said to be found on old farms (i.e. spots where there was once a farm: **ogo** [...]) only; contains a red latex.

ive [·] promise (to give something); cf. **ve** [·].

ivĩ [·] (1) palm-kernels. (2) coconuts. (3) **ivĩ eva** [·..] “two kernels”: twins (dreaded at **Usẽ** [·] only); **us-ivĩ eva** [a·..↘] (**sẽ 2** [·]) have you born (“reached”) twins? **ivĩ eha** [·..] triplets.

ivie [·] beads; **ivi-ebo** [·..] “European beads”: coral beads; much used in the **Oba**’s dress; v. **ede** [·], **ewu** [·], **erhu** [·]; **ivie n-egie** [·..↘] small beads; **ivie n-ikõkõ** [·....] (sgl. **n-õk**.) large beads; **ivi-awe** [·..] coral anklet (worn by the **Oba** and chiefs). L.R. p. 19.

ivu [·] seed-yam (when sown and in the ground); cf. **d-ivu** [·]; v. **igbĩ** [·].

ive [...] a proverb given as a hint in conversation; allusion; **of-itã f-ive mẽ** [·..] he dropped me a hint with a proverb (**itã** [·]); cf. Yor. **owe** [·].

ivi [...] scrotum.

Ivi_eze [·..] a sib the founder of which was a man named **Ogbẽdoyo** [·↗↗] clan. Chief **Obaseki** [·..] belongs to it. The clans morning greeting is **la-vi_eze_o!** [·....]. The clan is said to have come from **Osokwa** [·] in the present Agbor Division of Benin Province, i.e. from Eka-Ibo territory during the reign of the **Oba Oseũede** [·..]. Probably the name means “sons of the **eze** [·]” (the Ibo-word for “ruler”); cf. **ovi** [·]; v. **egbẽe** [·↘].

ivie [...] loneliness; **iviero** [·..] “loneliness is reigning (?)”: time of the fiercest heat, between two and four o’clock, when everybody has retired into his house; this is one of the best times for thieves. During this time, the antelope **erhue** [·] may be met with, coming out to eat **ocro**; cf. **vie** [↗] (?).

iviekpo [...] a snake: short, similar to a viper and of the same colour as a viper; jumps; poisonous; v. **enye** [·].

iũaegbe [...] self-conceit; cf. **ũa** [↗], **egbe** [·]; v. **itẽgbemu** [....], **uhioũe** [·↘], **uzeũe** [·↘].

iw- [·] ten (in the following compositions only): **iw-eva** [·↗] twelve; **iw-eja** [·..] thirteen; **iw-enẽ** [·↗] fourteen; cf. **igbe** [·].

iw- [·] household society at the **Eguae** [...]; in (1) **Iw-ebo** [·↘] another society of the three main societies; it is concerned with the **Oba**’s dresses; the senior chiefs are **Unwagwe** [·..] and **Egibo** [·..]; the young people in it who have not yet any title, are called **ibieruɣa** [·..], as in **Iw-eguae**. (2) **iw-egie** [·..] the **Oba**’s defensive charmers or evil-wishers against his private enemies (“implicators”), a division of the **ewaise** [...]; (3) **iw-ehẽ** [·..] a division of the **Oba**’s **ewaise** [...]; they take care of some of his charms. (4) **Iw-eguae** [·↘] “society of the **Eguae**”: one of the three main household societies; it contains the personal servants of the **Oba**; all the **emada** [...] belong to them; the young people at the **Iw-eguae** are

called **ibieruya** [...], like those in the **Iw-ebo** and **Ib-iwe**; senior chiefs of this society are **Esefe** [...] and **Obazenu** [...]. (5) **iwoki** [...\] a gang of people living on the right side of Ik-poba Road; they sew leather boxes (*v.* **isekpokĩ** [...]); during eclipses of the moon they perform some sacrifices which were believed (only some old people believe in it nowadays) to have the effect of restoring the moon, for eclipses were believed to forestall evil. This performance is called **dol-uki** [...] **yi** [...] "to repair the moon". For the missing vowel in **iw-** *cf.* **Ibiwe** [...\]; perhaps the heading should be **iwe** [...].

iwakõ, iwaakõ [...] greed, covetousness; *cf.* **wo** [...], **akõ** [...]; *v.* **iwaro** [...].

iwaro [...] greedy snatching away what does not really belong to one; taking food that is not on one's own side of the plate; Pidgin: **fitihæ** [...\] (fitting eye) or **trɔngahæ** [...\] "strong eye"; *cf.* **wo** [...], **aro** [...]; *v.* **iwakõ** [...].

iwe [...\] anything changing periodically, e.g. (1) shedding leaves (of deciduous trees; most trees, except **oviaxɛ** [...] and **udĩ** [...], shed their leaves). (2) phase of the moon. (3) occasional leanness of human beings. *v.* **r-iwe** [...\]; **iw-oki** [...\].

Iwɛɛ [...\] another name for the Jekri people; *v.* **Isekiɛ** [...\].

iweɔ [...] (1) sense, e.g. in knowing one's duties; common sense; **iweɔ-ɔmɔ na mahesɛ n-iyayarhi-ɛɛ** [...\] "the sense of this child is not yet

sufficient that I may take him", viz. with me, on a certain enterprise. (2) wisdom (in judging a palaver); **iweɔ** seems mainly to refer to the sense of justice. (3) (pl.) wise, sensible people; *cf.* **wo** [...].

iwowo [...] thin planks used in building the walls of a shack; *v.* **owa** [...].

iwu 1 [...] tribal marks; men have seven **iwu**, not including the face-marks on the forehead, *v.* **ixarɔ** [...\], viz. **iwu ades-ɛwɛɛ** [...\] "marks of the middle of the chest" (one on each side?); **iw-ugbefɛ** [...\] "rib-marks" (one on each side): a long mark stretching from under the shoulder along the ribs to the loins; more side-wards than **ov-iwu** [...\]; **iwu iyeke** [...] "back-marks" (one on each side); starts from the beginning of the upper arm, and goes along the back to the thigh; *v.* **ov-iwu** [...\] (*v.* **ovi** [...]) (one) mark along the left side of the body; **aberhɛ** [...\] mark on the abdomen. Women are said to have all these marks doubled, so that they have fourteen marks altogether; at **Usɛ** [...] only the women are said to have the same marks as the men. Here, as well, the marks on the forehead (**urɛbo** [...]) are not included; *v.* **ur-ɛyele** [...] (not tribal marks!).

iwu 2 [...] progeny of the first generation: child, children; also: **ɔm-iwu** [...\]; *v.* **eye** [...], **ihĩhiĩ** [...], **sakpaĩĩyodĩ** [...\], **yabi-ɔna** [...].

iwuyɛũ [...\] nice appearance; **iwuyɛũ ɕũɛ ye ũɛ gbe** [...\] "the appearance of this child is not yet

your appearance pleases me very much (attracts me); *cf.* **ye** [↗].

ixã [...] bad smell (used as a complement of the verb **wia** [↗]); in human beings it is attributed to the individual not having been properly washed after his birth; it also refers to the smell of some animals, e.g. the rat **oxã** [...]. Other bad smells are **ɛwia** [·]; *cf.* **oxã** [...]; *v.* **nwihi** [·].

ixaɽo [·↘] tribal marks on the forehead used by men (a vanishing custom) and women; *cf.* **aɽo** [...]; *v.* **iwu i** [...].

ixi [...] revenge; *cf.* **iriaixi** [...]; *v.* **ria** [↗].

ixiã [·] transformation, spec. into an animal, etc. by magic; **ixiã m-ohã gbe** [·↘] transformation is terrible ("frightens much"); *cf.* **xiã** [↗].

ixiavo [·] Ocro, *Hibiscus esculentus*; the best species is: **ixiav-eu** [·↘] "mist-ocro", i.e. ocro planted during the time when mist falls (from September to February). Probably of foreign (Port.?) origin; *v.* **ɔɽa** [·], **ohukpɔ** [·], **gbe** [·].

ixiɛ(e)gbe [...] mourning; affliction (Akugbe, but there written without the e- following **ixiɛ-**); **ixiɛgbe keu-irioya ɽue** [·.....↗] "your affliction and disgraced state" (Akugbe); *cf.* **xiɛ** [↗], **egbe** [·].

ixiõ [·] a tree, *Newbouldia laevis*; it is believed to be the oldest tree in the world; planted as **inyatõ** [...] at every newly founded village or "camp" (**ago** [·]), and used in the composition of the shrines of all the gods (but not of **erha** [·] and **iye** [·]).

ixo [...] (1) blood-letting: a piece of cotton which has been soaked in oil is lit inside a special kind of calabash (called **uko n-ayamu_ixo** [·.....]) "calabash used for blood-letting"), and a cut is made from which the blood is to be drawn (mainly in the thigh), the calabash is tightly pressed on this cut, and when the light goes out, it sticks to the spot and draws the blood. Used as a remedy for reducing swellings and muscle-pains. (2) a mark on the forehead that formerly was a sign of a free-born man; also **ix-aɽo** [·↘] (tone!); only few people have it nowadays; it is still a little more frequent among Binis from Akure and Ishan people.

ixu [·↘] (country-made) farmer's matchet; billhook; any matchet may be called **ixu** when used in farming.

Ixuẽ [...] names of two Bini villages, seats of **Ɔxwaxe** [·↗] shrines; there is **Ixuẽ n-iɽo** [·.....] and **Ixũ-ovi_ɔbo** [·.....] lit. "Ixuẽ of the doctor's child".

ixuiwu [·↘] hatred; **ixuiwu bũ-ẽ gbe** [·.....] "hatred is too much (with) you": you are too full of hatred.

iy- [·] score; twenty (in connection with following numerals only); **iy-eva** [··] "two score": forty; **iy-eha** [··] three score: sixty; **iy-ene** [··] four score: eighty; **iy-isẽ** [··] five score: a hundred; **iy-iy-eha** [·.....] "three score times three score": 3600 (St Mark 4, 20).

iya [·] an exclamation of annoyance used by boys, e.g. when attacked by a younger brother,

but forbidden to strike back, or when bullied by a stronger boy; **iya**, **uvede** [ˈ...ˈ] oh, are you coming again? *cf.* Yor. **iya** [...]. **iya** [...] (1) ditch; the term includes natural cavities similar to a ditch. (2) the big ditch (and wall) round Benin City said to be built by the **Oba Oguola** [ˈˈ] (Egh. Hist. pp. 7, 8).

iyabo [ˈˈ] forgiveness; *cf.* **ya** [ˈ], **obo** [ˈ].

iyabo [ˈˈ] bail; security; **omi-ẽĩẽ v-iyabo** [ˈˈˈˈ] he took him as (lit. "in") security: he took him to stand bail for him (**mie** [ˈ]); **ya** [ˈ](?), **obo** [ˈ].

iyama [ˈˈ] (1) mark of ownership or identification (e.g. a mark made on one's yam, or, a sign by which one knows a certain man). (2) scar; cicatrice; *cf.* **ama** [ˈ].

iyare [ˈˈ] welcome home; said to a warrior returning from war, or to a man returning from a journey; it was interpreted as "safe arrival"; *v.* **gbe** [ˈ]. Also used as a name; *cf.* **re** [ˈ].

iyarhaũe [ˈˈ] slave (idiomatic expression); *cf.* **ya** [ˈ](?), **rhaũe** [ˈ](?).

Iyase [ˈˈ] the "Iyashere", one of the most important chiefs of the Bini people; head of the **Eyaevu N-oře** [...ˈ] and chief war-lord.

iyayi [ˈˈ] faith; **iyayi_ete ma s-ũ-ĩkẽ** [ˈˈˈˈˈ] "his faith does not make me content": his faith does not inspire me with confidence (said, e.g. of a Christian who is still adhering to heathen practices); *cf.* **ya** [ˈ], **yi** [ˈ].

ieye [ˈˈ] mother; **iy-ue** [ˈˈ] your mother (sgl.); **iy-ua** [ˈˈ] your

mother (pl.). **iy-odede** [ˈˈˈ] grandmother (paternal and maternal); **ieye ũ-odede** [ˈˈˈˈ] my grandmother; **iy-erha** [ˈˈˈ] "father's mother", or **ieye n-obi-erha** [ˈˈˈˈ] "mother who has borne the father": paternal grandmother; **iy-ieye** [ˈˈˈ] or **ieye n-obi-ieye** [ˈˈˈˈ] maternal grandmother. **iy-aũ-ũũa** [ˈˈˈˈ] a man's mother-in-law; also **iy-ũvoxã ũe** [ˈˈˈˈ] my mother-in-law. **iy-oba** [ˈˈˈ] "mother of the Oba": the Queen-mother who resides at **Urelu** [...ˈ] (*cf.* **orhu** [ˈ]). **iy-owa** [ˈˈˈ] "mother of the house": the woman who is in charge of a household, i.e. either the house-owner's mother or, if she is dead, his senior wife. **ieye n-agbũ** [ˈˈˈˈ] lit. "mother of this world": mistress; lover. **iy-ẽĩiũi** [ˈˈˈˈ] (also **oded-ẽĩiũi** [ˈˈˈˈ]) "mother of the dead, or, of the juju": title of the senior man(?) in the **Ovia** [ˈˈ] society; *v.* **ekeze** [...ˈ]. Idiom.: **mu_omo y-egb-iy-ee** [...ˈˈˈˈ] lit. "to take a child to its mother's body" (i.e. on her lap): to end a matter (by putting things where they belong); *cf.* **iyeye** [ˈˈˈ], **eyeye** [...ˈ]. **ieyeke** [...ˈ] (1) back (of body). (2) back (of something, of part of body); behind; **ieyek-obo** [ˈˈˈ] back of the hand; **ieyek-owe** [...ˈ] upper side of the foot; **ieyek-owa** [ˈˈˈ] back of the house; backyard (latrine); behind the house; **ieyek-ogbe** [ˈˈˈ] male servants' quarter in the compound; **ieyek-ikpoba** [ˈˈˈˈ] name of the neighbourhood behind the river **Ikpoba** [...ˈ]. **ieyek-ieyeke** [...ˈˈˈˈ], [...ˈˈˈˈ] backwards; **ieyek-ieyeke_ola ye** [...ˈˈˈˈˈ] "backwards he

is going along"; *v.* **igbuzebu** [...]; a curse: **iyek-yeke ude ye** (or **-k-ude ye** [↗·↗]) [...↗·↗·↗] "backward you (may) fall (continuously)", i.e. may you become poorer and poorer, sink lower and lower.

iyerhẽ [...] "setting fire": (time of) burning the undergrowth on a clearing previous to making a farm; **iyerhẽ se ne** [...↘] has the time for burning the farm-land already come? *cf.* **ya** [·], **erhẽ** [...].

iyeye [··] a rich woman without children; a kind of nickname; *cf.* **iyē** [··].

iyē [...] an insect found on chickens.

iyegbu [...] powdered form of **uloka** [...] (corn-cake); care has to be taken in eating it to prevent it getting into the trachea.

iyi [·] rule, made by some group, e.g. those applying in a "society"; **iyi na ɔ̀-agbõ hia nɔ** [·····] "this rule is of all the world": this rule applies to everybody.

iyobɔ [...] help; **iyob-esi urhie mɛ na** [·····] "(it is) good help you have given me (this)": you have helped me well; **iyobɔ n-urhie mɛ na ke gbe** [...↗·↗·↗] "the help you gave me now (lit. this) is very suitable": your help is just in time; *cf.* **ya** [·], **obɔ** [·].

iyode [...] "going road": help in childbirth; *cf.* **yo** [·], **ode** [·].

iyoxo [··] (1) coco-yam. (2) **iyox-oto** [·↘·] "coco-yam of the ground": lily(?); is planted in pots at the shrines of **Osũ**. (3) **iyox-eze** [·↘·] "coco-yam of river": a tree, *Rinorea elliottii*;

wood is flexible and used for constructing traps; it is also put in crocodile's mouths in order to prevent them from biting, as it is very tough. Then they are no longer dangerous and can be tied with ropes.

iyɔha [...] (1) pawn; human beings can be pawned as well as things, the pawned person having to serve the creditor until the debt is paid. This service does not reduce the amount of the debt, but only serves to "quench the creditor's anger". Being pawned is not tantamount to slavery, as the victim may leave the creditor if badly treated. (2) the blossom of the **ikposa** [··] tree; it plays a role in a children's play: if an **iyɔha** [...] (blossom) drops from the tree, children pick it up and offer it to a friend; he is then reminded by the words: **imu iyɔha y-uɔ-bɔ** [·····] "I have put a pawn into your hands", and must pay seven palm-kernels for it; *cf.* Yor. **iwofa** [...].

iyɔyɔ [...] (1) bushy end of things; **iyɔy-ɔka** [··] tassel of corn (maize). (2) tail; **iyɔy-esĩ** [··] horse-tail. (3) fringe, in **iyɔy-ede** [··] fringe of native crown; *cf.* **yɔyɔyɔ** [...].

izabɔ [··] shoulder; *cf.* **abɔ** [·].

izaduma [···] a drum shaped like **em-edo** [··] being played when chiefs were sent on errands by the **Ọba**, or when they went round the country requisitioning goods.

izagodo [···] empty kerosene tin; *cf.* Yor. **jagodo** [···].

izagbede [·↘·] a dance mostly danced by the **iyēle** [··] and

iroṣae [...] age-classes, but also by women; Yor.? *v.* **ema** ɪ [...].

izaxwe [...] a ceremony that is part of the "second burial": it takes place two days before the **isotō** [...] (procession with the **otō** [.]); a goat is killed at the gate of the deceased's house, and afterwards there is a dance through the town during which the arms of the deceased's oldest son are supported by men. The **emotā** [. \.] **tree on ɛki ɔba** [...] is visited and given chalk and cowries; *v.* **ikpowa** [...], **ukoŋe** [. \.], **arha** [...].

izazako [...] a red antelope said to be as fast as a hare; it is believed to run continuously on some days, and only to walk on others.

ize n-ɔfua [...] "white ize": a kind of small crawfish found in rivers; it is used in soups; *cf.* **Jekri ide** [...].

izevudu [...] "being hard in the heart (or entrails)": obstinacy; **ɔŋ-izevudu no** [. \...] he is an obstinate man; *cf.* **ze** [...], **v-udu** [...].

ize [...] a tree, *Treculia africana*; the fruit is big and round, and contains big seeds ("rice"), *v.* **evoxo** [. \.]; **iz-ebo** [...] "European ize": rice; **iz-eni** [...] "elephant-ize": a tree, *Allanblackia floribunda*; the fruit is long and similar to a cucumber; eaten by porcupines which, therefore, can be killed near these trees at night; the wood is used as firewood only. The tree is also called **iz-ɔxaē** [...] "porcupine-ize"; *cf.* **ɔmize** [...].

izɛyede [...] open shelter consisting of four poles and a roof,

or, a house the walls of which are not yet built, or, a primitive juju shrine that is open at the sides.

iziegbe [...] endurance; *cf.* **zī** [↗], **egbe** [...].

iziya [...] murderer; **iziya r-ode n-uwa rie ni** [...] there is a murderer on that road where you are going; *cf.* **d-iziya** [...].

izobo [. \.] feeding evil spirits, witches, or the **Ogū** [...] and **Osū** [...], **Akɛ** [...] or any juju of other people (in case their influence "troubles" the giver of **izobo**); it is impossible to give this offering to one's own **Ogū**, **Osū**, etc. The **izobo** may be given as a measure of defence as well as in order to injure somebody. It is done at the junction of roads, e.g. at that of the roads leading to **Siluko** and **Ekɛhuā**, in one's own backyard, or in still other places. The food is prepared at home and by private individuals; there is no slaughtering as in a real sacrifice; only a chicken may be given, and that is killed at home; *v.* **ewa** [...].

izohu [...] anger; provocation (**Akugbe**); **ɔŋ-izohu ŋɛno** [. \...] "he is a man of my provocation": he is a man that annoys me; *cf.* **ze** [...], **ohu** [...].

izɔinyavaxe [...] "taking yam out of the pot": taking a dead child out of the womb (*v.* **ogida** [...]); *cf.* **zo** [↗], **inya** [...], **v-** [...], **axe** [...].

izola [...] (a modern word): European week; same as **uzola** [...].

izu [...] even number; *v.* **ɔkpā** [...].

izunu [...] grumbling about food one dislikes, and refusing it; *cf.* **zε** [·], **unu** [·].

(i) **k-** an element of word-formation used in reduplications; it conveys a generalising idea, e.g. **k-exɔek-exɔe**, **exɔek-exɔe** [·↗·] “with all one’s mind” (Akugbe) from **exɔe** [·] “mind”; **k-ɔũaik-ɔũa** [·↗·] and [·↗↘] “everybody” from **ɔũa** [·↘] “man”; *cf.* **k-ugbaik-εye** [·↗·], and Yoruba formations like **enikeni** [...].

ka 1 [·] to confess an evil deed, especially witchcraft and similar harmful practices; **oxuo na ka** [·↗·] this woman is confessing to a misdeed (but for adultery *v.* **bũ** [↗]).

ka 2 [·] to dry (intrans.); **erhã na yaka akeyae nwina** [·...↘·] this wood shall dry before starting to work with it; **erhã na kae** [·↘] this wood is dry; *cf.* **kaka 1** [·]; **kae 3** [↗].

ka 3 [·] to buy (not used of oil, only of beverages); **yak-anyɔ n-ɔrhiẽrhiẽ re** (or **gũ ũε** [·]) [↗....·] go and buy sweet (or, palatable) wine for me! (lit. “(and) come”) (the syllable **k-a** is rather long).

ka 4 [·] to count; **ka-limoi ni n-uta ma ũ-ĩlu n-ɔxĩ** [·...↗...·] “count those oranges so that you (can) tell me how many they are!” **ka** [·] **y-ɔ** [↘] to repeat the formula of an oath; **ka y-ɔ v-en-ɔyav-ɔẽ he** [·↘·↗↗] repeat (the formula) as he will (or, shall) swear it! **k-iyɔ** [·] to count money; to reckon; to judge the worth of something; *cf.* Yor. **ka** [·].

kã [·] **fua** [·] to expel somebody out of the **ɛguae** [...], for an offence.

kã [·] bare; **yelovie y-otɔe kã** [·...↗·] don’t sleep on the bare ground! *cf.* **kəkã** [...].

ka [↗], [·] an auxiliary verb indicating that the subject is first in performing the action expressed by the main verb; **ĩ-ĩɾ-ɔũ-okao n-ɔkanwina xε ima** [...↘·...·] he was the first among us to finish the work: lit. “he is the first man who first worked waiting for us” (ɾ is not nasalised); **Ozo kaxiã nε** [·↗·] **Ojo** is going as the first.

kada [↘·] formula of giving thanks to the host after a meal (used by men); also used as a salute to somebody who has sneezed.

k-adesε [·...]; *cf.* **ke 1** [·].

kae 1 [↗] in **ka-unu** [...] “to purify the mouth”: i.e. to purify oneself after eating something that is taboo; *v.* **wua** [↗].

kae 2 [↗] (1) to dress, or to smoothen, wood (by means of a matchet); **ka-erhã na papaapa** [·...·] make this (piece of) wood flat! (2) to cry, of a squirrel (similarity with the noise made by dressing wood?).

kae 3 [↗] to dry; **ika-ukpõ na** [·...↗·] I am drying (or, I dried) this cloth; *cf.* **kaka 1** [·], **ka 2** [·].

kãẽ 1 [↗] (1) to build, e.g. a box, door, table, etc.; mainly wooden things; **kã-ẽkpetĩ na mε** [·...↗·] “build this box for me”: make a box out of this (e.g. out of a packing case)! (2) to nail; **y-ise kã-ẽkpetĩ na mε** [·...↗·] nail this box for me! **kãẽ** [↗] **mu erhã-ugbugbe** [·...·] to crucify

(Bibl., not of sacrificial crucifixion). (3) to cover (roof) with wood(?) and corrugated iron; *v.* **ekpamaku** [...]; *cf.* Yor. **kā** [...].

kaē 2 [↗] (1) to fill, of pipe only, *v.* **vō** [↗]; **kā-ũkoko na** [...↗.] fill this pipe! (2) to load, of gun; **kā-(o)sisi na mε** [↗...] load me this gun!

kaē 3 [↗] to touch; **oy-obo kā-ṭē** [...↗.] he (took hand) touched it; *cf.* Yor. **kā** [...].

kaē 4 [↗] in **kā-ũko** [...] (a) to be a messenger to the **Oba**, collecting tribute in the country; those messengers used to oppress the countryside a good deal, hence: (b) to annoy somebody by giving him (unwanted) advice in the form of reproaches; to pester; **yeṣikā ũ-ũko** [...] don't pester me any more!

kāgũkāgũ [...] lean; used with the verb **ye** [...]; *cf.* **gũkaā** [...]; for other degrees of leanness in a descending scale *v.* **gũkaā**, **sīgēsīgē** [...]; **rhiamarhiama** [...]; **sigosigo** [...]; **simosimo** [...].

kaka 1 [...] to dry; to be dry (intrans.) used of leaves e.g., hence it is a plural form; *cf.* **ka 2** [...].

kaka 2 [...] to be hard; **ekpede n-ɔkakae** [...] a cross-bow that is difficult to tend (occurs in a proverb).

kākaākā 1 [...] tightly; firmly (tied); *v.* **kĩ** [...].

kākaākā 2 [...] describes a very profound darkness; **ebiebi so kākaākā** [...] it was very dark; **amε bi kākaākā** [...] the sky is very dark (lit. "the water", i.e. the sky before a rain); *v.* **nununu** [...].

kakabo [...] (to do) properly; **kakabo gb-ε-asā** [...] flog (whip) him properly!

k-anyo [...]; *cf.* **ka 3** [...].

kaūa [...] to be small; short; **ou-ue na kaūa gbe** [...] this your child is too (or: very) small! *cf.* **ukaūaūε** [...].

ke 1 [...] to be near; this verb is used a good deal for indicating local relationship, e.g. **k-adesε** [...] to be near the middle; **ikpīhiābo n-ɔk-adesε** [...] the middle finger. **k-eūa** [...] "to be near here"; **n-ɔk-eūa** [...] the nearest one. **k-od-aɔo** [...] to be in front; **ik-od-aɔo nε** [...] I preceded him. **k-odo** [...] "to be near there"; **n-ɔk-odo** [...] "which is near over there", i.e. the furthestmost of some objects. **k-oto** [...] to be nethermost. **k-uxuūu** [...] to be uppermost; **ukpu na k-uxuūu n-eūirebo** [...] this cup is on top of the plate; *v.* **dia 1** [...].

ke 2 [...] an auxiliary that (1) links up events: "and then..."; **ɔkeru_εε** [...] "and then he did it"; it is often used with a following **yi**, but also with **ya**: **ɔkeyaɔu_εε** [...] "and he was doing it" (same as **ɔkeyiɔu_εε** [...]); **ɔkeyiɔu_εε** [...] "and then he did it" (same as **ɔkeru_εε** [...]), and with **ve**: **ɔkeve-ɔu_εε** [...] "and he did it". (2) with low tone: "before", e.g. **imi-ō-ūgbugbehia_ɔkekpaɔ** [...] I always see him before he leaves.

ke 3 [...] (1) to come from a certain place; **εdo ike de** [...] "from Benin (it is that) I am coming"; **ɔk-uw-owa yaɔe** [...] he is coming out of the house. (2)

“from”; **k-eũa** **ɣari-ɛdo ibiɣik-isẽ** **nya_uy-eva** **nɔ** [·↘·····] from here to Benin is 45 miles. (3) “since”, in **k-eva** **ɣaxiã** [·↘·] since that time: lit. “from there going”.

ke 1 [↗] (1) to be suitable; it is used impersonally with a following subjunctive introduced by **n-** and conveys something like the idea of the English “ought to”; **ɔkeɣe** **n-aũ-ũi** **n-ɔwiri** [·↗···↗·] “it is suitable that one should know the thing that is lost”: one ought to know what is lost. (2) to put something in the right position (so that it does not fall); to support; **k-axe** **ni ɛse** [···] put this pot in a safe position! **k-ewu** [·] to put three stones up as a support for a cooking-pot; to prepare a place for cooking; **imi-ɔẽ** **ɔ-ɔkewu** **ɔ-ɛɣe** **n-inay-eva** [······↘·↘] I saw him preparing a cooking-place (at the time) when I went there (**na** [·] or [↘]); cf. **ikewu** [··]. **k-ɛtĩ** [·] to rest, **gũ** **ũe** **k-ɛtĩ** **xerhe** [····] let me rest a little! *v.* **ko-ɛtĩ** [··], **kok-ɛtĩ** [··].

ke 2 [↗] in **ke** [↗] **ikiã** [·] to be the result of something; **ɔk-ɛɣ-ikiã** [···] it results from it.

keke [·] to push (in a crowd), to jostle; **ɣekeke** **ũe** [··↘] don't push me! **ɔkeke** **ũe** [···] he pushed me; *v.* **rua** [↗], **sua** [↗].

(e)**k-es-ɔgbã** [···] twenty-five: “remain five (to) thirty” (by young people **isẽ nya_ugie** [····] “five above twenty” is used); cf. **kɛ 1** [↗].

(e)**k-es-ugie** [···] fifteen; something like “remain five (to) twenty”; cf. **kɛ 1** [↗].

keve [...] a conjunction linking up nouns and pronouns: “and”; **Ozo** **keu-aũ-ũĩĩ** **xiã** **sĩsĩũusĩ** [···↗····] **Ojo** and his wife have gone since some time; cf. **ke** [·], **ve** [↗], **ve** [·].

k-eũa [·↘]; cf. **ke 1** [·] and **ke 3** [·].

k-ewu [·]; cf. **ke 1** [↗].

kɛ 1 [↗] to remain; to be left; also **kɛ** [↗] **re** [·]; **ema** **ni** **kɛ** **re** [·↗·↗·] that fufu is left over, remains, **kɛ** **xerhe** **kɛ** **xerhe** [····] nearly; lit. “remains little”, cf. Pidgin “lef small”. **ɛde** **kɛɣe** **o** [·↗··] an old greeting, used by old men and chiefs, its being obsolete making it the more distinguished: good night! (“day is left”, viz. a little). The numbers beginning with (e)**k-**, as e.g. (e)**kesugie** [···], (e)**kigbesiyisẽ** [····], seem to be derived from sentences like “it remains (five) reach (**sɛ** [·]) twenty”, “it remains ten reach a hundred”.

kɛ(e) 2 [↗] (1) to be quick; **ɔkɛ** **ɣue** **gbe** [·↗↗·] “it is too quick to (with) you”: you do it too quickly; **obo** **kɛɣe** **ɔ-inwina** **ni** **nɛ** [·↗···↗·↘] “has the hand been quick in that work already?”: is that work already finished? (short: **obo** **kɛ** **nɛ** **ɣa** [·↗↘]). This phrase is used when asking in the presence of strangers whether food has already been prepared; a more direct reference to food would be impolite. (2) it is used in a causative sense, meaning something like “to hurry somebody”, in the following construction: **ɔk-ɔɣe** **ɣu_ɛe** **nɛ**, **makes-eva** (**sɛ** [·]) [·↗··↘··↘] “it hurried him on to do it (already), and

then we arrived there”: he had already done it when we arrived there (*v. da* [·]; “to do something out of one’s own accord”). (3) in the phrase *ɔyakɛɛ* [...↗] (lit. “if there is time”?) it is used to qualify a statement about something happening in the future: “probably”, “perhaps”, *v. yaa* [·]; *ɔyakɛɛ, ɔyare axwɛ* [...↗·...] he will probably come to-morrow.

k-ɛbo [·]; *cf. ko* [·].

kɛɛke [↘·] with; together with; *eni kɛɛk-akɔ̃-ĩĩ* [·↘·↗·] the elephant together with its teeth (*v. Uke keve arhuaɔo*).

k-ɛhi [·]; *cf. ko* [·].

kɛkã [··] (1) bare; *y-owɛ kɛkã ya de* [·↗·↗·] come with bare feet! (2) (in) vain; empty; ineffective; *eũi kɛkã no* [·↗··] lit. “it is a vain thing”; said e.g. of somebody’s intrigues which the speaker thinks to be harmless and negligible; *ɔguã_ẽũɛ kɛkã* [...↗··] he is talking empty words (“word of mouth”) i.e. he has no power to do anything. (3) only; *ɔkpa kɛkã* [···] one only; *cf. kã* [·].

kɛkɛ [·] to rot, e.g. meat, leaves, cloth, wood, or a corpse; *ya s-ukpɔ̃ na ɾae y-uw-amɛ v-eũa, ɔyakɛkɛ* (*sɛ* [·]) [·↗·····↘·] who left this cloth in the water here, it will rot!

kɛtɛkɛtɛ [····] ass; occasionally brought by Hausa people.

k-ɛtĩ [·]; *cf. ke* 1 [↗].

kĩ 1 [·] (1) to look for fruit at the base of a tree; *gi_ayakĩ otiĩ* [·↗↗···] let us go and look for otiĩ! (2) to inspect, e.g. traps.

kĩ 2 [·] to tie tightly; *ɔy-iri kĩ_ẽ kãkaãkã* [·····] lit. “he took

a rope and tied it tightly”; *v. tua* 1 [↗].

kĩ 3 [·] to dazzle; *cf. okĩ* [··].

ki [↗] (1) to coil; of snakes, caterpillars, centipedes; to curl up; of the Scaly Anteater; *ɛnyɛ n-imie-ɾɛ wabɛye ũɛ ɔkeki* [...·····↗] “the snake which I saw to-day, it (suddenly: *wa*) saw me, it coiled”. (2) to cower, in *ki* [↗] *re* [·]; *ɔki re kpukpuu-kpu* [·↗····] he cowered; feeling cold; with crossed arms and hands resting on shoulders. (3) to curl (of hair); *eto n-ɔkiɾi* [··↗·] curls. (4) to coagulate, e.g. of *owo* [·]-soup or starch; but for oil, *rhue* [↗] is used; *owo na kiɾi ɛsɛsɛ* [··↗···] this *owo* soup has properly coagulated, i.e. it is still liquid; *iterat. kinɔ* [·].

kie [↗] (1) to open, e.g. door, window, padlock; *ɔki-urho* [···] he opened the door. (2) to be open(?). (3) to fold; *m-ɔki-ewana la_owa v-amɛ de* [↗·····↗] “it was I who folded this mat (and took it) into the house when rain was coming”. (4) in *ki-ewua* [·↘·] to wake the *ɔba* by imitating a cock’s crow.

(e)*k-igbe s-iy-eha* [····] fifty: “remain ten reach sixty” (twenty times three); *cf. kɛ* 1 [↗].

(e)*k-igbe s-iy-ehã* [···↘·] a hundred and ten: “remain ten reach twenty times six”; *cf. kɛ* 1 [↗].

(e)*k-igbe s-iy-enɛ* [····] seventy: “remain ten reach eighty” (twenty times four); *cf. kɛ* 1 [↗].

(e)*k-igbe s-iy-isẽ* [····] ninety: “remain ten reach a hundred” (twenty times five); *cf. kɛ* 1 [↗].

k-igbo [··]; *cf. ka* 4 [·].

k-ihũ [·] to give a present to a visitor, e.g. kola, or drinks; Egh. Hist.

kinɔkinɔkinɔ [··..·] plaited; woven, e.g. as a pattern, *v.* **oba** [·]; used with the verb **ye** [·]; *cf.* **ki** [↗].

kisi [...] a descriptive adverb accompanying the verb **sã** [↗] “to jump”; **ɔsãtẽ kisi** [·↗...] “he jumped hard” (occurs in a saying).

kiõi [·] (1) to hit, strike; **kiõi_ẽ** [··] “hit him”; cry of encouragement to somebody who is fighting; *v.* **iluma** [...]; *v.* **ɔɔɔ** [...].

kiza [·] to be foolish, senseless; **ukiza** [·↘] are you mad? *v.* **bibi** [·], **yeye** [·], **fi** [·].

ko [·] to fold, a pad (**ukuoki** [··]); *cf.* **kuɔ** [↗].

ko 1 [↗] (1) to gather, in **ko_ẽtĩ**, **ku_ẽtĩ** [··] to gather strength; to stop doing something; to leave off; **ku-ẽtĩ**, **ɣɣiru_ẽ** [···↘] stop, don't do it any more! i.e. a task he was ordered to perform before. (2) to set a fractured bone by tying a small “bamboo” mat with medicines on it to the broken part; **Ozo bũ_oba**, **gi-a mu_ẽ gi-ɔõa v-uxegie n-ɔku_ẽ** [···↗↘.....·] “Ojo has broken an arm, let us take him to somebody at Uxegie that he may set it”.

ko 2 [↗] in **ko_uro** [··]; **ko-ro** [↗] to wax (of the moon); the ipf. is expressed by the auxiliary **feko** [·↗] only; *cf.* **uro** [...], **ho_uro** [··]; *v.* **uki** [...], **vewae** [·↘].

k-od-aɔo [·↘], **k-oda** [·↘], **k-oto** [·]; *cf.* **ke 1** [·].

koikoi [··] describes the sound of beating fufu.

koko 1 [·] to gather; **si_ε(e)** **koko** [··] gather it (also [·↘]); **w-iṣã si koko xε ũε-y-ide** (iye [·]) [·↗.....↗] tell them to gather and wait for me for I am coming! **kok-erhẽ** [··] to make a fire; **kok-erhẽ n-al-eũi** [··↘] make a fire so that we can cook something! **kok-ẽtĩ** [··] “to gather strength”: to rest; **kok-ẽtĩ xerhe n-uyade** [···↗] rest a while before you come; lit. “that you will come” (**uteyade** [·↗] is also possible); *cf.* **ko 1** [↗].

koko 2 [·] to look after; to feed; **ukok-ɔmo na εs-erio** [·.....↗] are you feeding this child properly (like that)?

kokomeme [··] cucumber; Engl. **kokooko** [··] hard; used with the verb **ze** [·] or **ye** [·], e.g. of bread, pounded yam, or cassava.

koyo [··] a very common greeting among the Binis; **koyo-ko** [··] “good day (or, hullo!), friend”, *v.* **oko** [·]; **koyo-ga** [··] “good day, sir”; **koyo-tẽ ũε** [···] “good day, cousin”; *v.* **ɔga** [·], **ɔtẽ** [·↘].

ko [·] (1) to plant. (2) to put up a god's, ancestral, or guardian spirit's shrine, in **k-εbo** [·] “to construct one's juju”; **k-ehi** [·] “to construct one's Lord”, i.e. guardian spirit; *cf.* **ukɔũε** [·↘].

kõ 1 [·] to be foolish; **ɔkɔẽ** [·↘] he is foolish; **ɔkõ** [·] he is at times foolish; **ɔkõ gbe** [··] he is very (or, too) foolish; stronger expressions are: **ɔk-ũkõũ-oya gbe** [···] “he is foolish with a disgraceful foolishness”; and **ɔk-ũkõũ-õzuɔ gbe** (*v.* **ɔzuɔ** ([···]) [···]); *cf.* **ukɔũε** [·↘].

kõ 2 [·] to move about in search of food; to browse (of cattle); **ɔtekõ yo kõ re v-eũa sĩ** [······] “it was moving to and fro here before”; said e.g. of a fowl which the owner is missing.

kõ [↗] to aim (in shooting); **ɔkõ_ũzo ni** [···↗] he is aiming at that antelope (**uzo** [·]).

kɔɔkɔɔ [····] reproduces the sound made by the bell **aza** [·]; *v.* **goyogoyo** [····], **gẽyẽyẽgẽyẽyẽ** [····].

kɔlɔ [·] to pick fruit from a tree; with hands or a pointed stick, **adẽ** [·]; **kɔl-ogwi mɛ** [···] pick me mangoes! **gi-ayakɔl-otiẽ** [·↗↗·] let us go and pick **otiẽ**!

ku 1 [·] to depreciate in value, or, become worthless through being kept in stock for too long a time; **inya n-idɛ xɔ-xuũu** (**xɛ_uxuũu**) **iyimu_ẽ s-ɛki** (**sɛ** [·]), **ɔkeku** [···↘····↘] “the yams which I bought in wait for a famine, when I had carried them to the market, they were worthless”; *iterat.* **kulo** [·] not to be in order (but reparable); **osisi na kulo** [·····↘] this gun is out of order; *cf.* **ɔku** [·↘]; *v.* **ru** [·], **rhia** [·] (to be entirely spoilt).

ku 2 [·] in **ku_obɔ** [···] **yi** [·] to hurry a matter, a task; **iku_obɔ y-ɛzɔ ni** [·····↗] I am hurrying that lawsuit; e.g. by getting hold of all the evidence beforehand; **iku_obɔ y-ɔ nɛ, t-iyami-oto-re** [·····↗·] “I have hurried it, I will see its ground”; i.e. I will see its conclusion.

ku [·] **gbe** [·] (1) second part of a verbal combination meaning “to mix together”, *v.* **mu** [·], **fũẽ** [·], **ku gbe** [·]. (2) an aux-

iliary verb indicating that the action expressed by the main verb is done by several people together; **ifã ku gbe ru_ɛ** [·····↘] they are doing it together.

kũ 1 [·] to construct something by means of ropes and strings, such as an **akpata** [···], **ɛgiɔ** [···], and a drum, but also the masquerading dress for **Ekpo** [···] which is made out of strings and palm branches; **ɔkũ_ãkpata** [·····] he built (or, is building) an **akpata** harp; *cf.* **kũ** [↗].

kũ 2 [·] to make a feast (**azɔ** [·↘]).

ku [↗] (1) to play. (2) to dance a slow dance; but *v.* **gbe** [·] when linked with the name of a dance, and *v.* **d-ugba** [·]. (3) to play; in a sexual sense; also used as a more decent expression for **ho** [↗] “to have sexual intercourse”; “with” is expressed by the preceding verb **gu** [·]. **ku_iku_exae** [····] “to play game of sand”: (a) to play with sand; (b) to have sexual relations with a girl not yet at the age of puberty; *cf.* **iku** [···].

kũ 1 [↗] to parcel; **kũ ihɛ ni n-umu yade** [·····↗] “parcel that load (so) that you may take it come” (i.e. bring it along). **kũ** [↗] **n-ɛrɛ** [·↘] to parcel for **ɛrɛ**: pregnant women give an offering to **ɛrɛ** [·↘] in order to ensure safe delivery, but also by other people when advised to do so (by **Ogwɛga** [·↘]); to this end they weave a thread-net over a calabash and put the calabash on a forked stick on an **ada** [···], i.e. a cross-road. **kũ_egbe** [···] **mu** [·] “to parcel body (i.e. oneself) take”: to

stand contrite, with downcast eyes and folded arms, as a wrongdoer when being blamed for his offences; *cf.* **ikū** [...], **ikūegbemu** [....]; *v.* **ha** [↗] (to parcel with leaves).

kū 2 [↗] in **kū** [↗] **exū** [...] to wound; to make infirm; **ɔkū ũ-ēxū** [··] he wounded me (possibly **kū** [↗]). Idiom: **kū₂ erhā kū₁iri** [····] lit. "hitting tree hitting creeper", i.e. meeting obstacles everywhere; used e.g. of a man who is drunken and, therefore, hits every obstacle on his way; *v.* **yi** [·] **ama** [·], **de** [·] **kū** [↗].

kua [·] second part of verbal combinations implying that the object (always a mass, such as a liquid, or grains) is thrown or poured away; *v.* **fua** [·], **mu** [·], **hihiε** [·].

kuā [↗] (1) to bite (of a snake); *cf.* **ukuāũε** [·↘·]. (2) to injure oneself.

kue [·] in **kue** [·] **y-ɔ** [↘] to agree to (it); **ikue** [·↘] I agree; **ɔkue y-ɔũε-re** [···] "he agreed to me it" (lit. "to my it"?): he granted it to me.

kuē [·] to trade on credit (used as second part of verbal combinations); **ɔxī-ɔē kuē** [···] he sold it on credit; **ɔd-ɔe kuē** [··] he bought it on credit; *cf.* **ɔdekuē** [··], **ɔxiēkuē** [··], **xiē** [·], **dε** [·].

ku₁etī [··]; *cf.* **ko 1** [↗].

k-ugbak-εγε [··] at any time; always; same as **ugbugbehia** [···]; *v.* **Akugbe**; *cf.* **igba** [·], **εγε** [··].

kui [↗] to splash water on something or somebody; it is also used as second part of verbal

combinations such as **kpolo** [·] **kui** [↗] "to sweep (and throw the rubbish) on"; **ɔɔũε** [·] **kui** [↗] "to shake dust or chaff, or, to winnow on": i.e. it implies that the object of the main action is thrown on or at somebody or something; the vowel **ɔ** appears before the objective pronouns of the sing.; **γεɔɔũ₂ε ku-ɔũε** [····↘] don't shake it (i.e. dust, or chaff in winnowing) on me! **ɔgiayae ku-erhā ku-iri** [··↗····] he cut, or tore, it all to pieces, i.e. throwing the pieces everywhere (*v.* **kū 2** [↗]).

kukuku [···] closed (of leaves); used with the verb **ye** [·].

kuɔ [↗] (1) to collapse; to faint. (2) to fold (e.g. an umbrella); **kuɔ₂exarha ni** [··↗↗] fold that umbrella! *cf.* **ko** [·].

kurururururu [·····] describes the noise of distant thunder (before a rainfall); *v.* **kpāĩā-ĩāĩāĩāĩā** [·····].

kuɔɔ [··] dull; of a day when the sun is behind clouds all the time; **εdε n-εγε ye kuɔɔ** [··↘··] it is dull to-day.

k-uxuũu [···]; *cf.* **ke 1** [·].

kwaɔayada [····] entirely worn out; used with **kwise** [·].

kwe [·] an auxiliary verb indicating doubt in a question, possibility in other sentences; can often be translated by "probably", "really" or "at all"; **iyakweɔ₂ε ɾa n-iyεɔ₂ε (yi[·])** [···↘····] shall I do it or not? **ven-umanaxwēniε y-ɔ na, uya₂ kweyo** [····↗····] as you do not reply to it now, will you really go (or, will you go at all)? **ɔyakwere** [···] he will probably come.

kwεikwei [··] (also **kwεkwε**) (1) small; of yams, always in a plural sense; used with the verb **ye** [·]. (2) describes the walk of a very short man; used with the verb **xiã** [·].

kwisε [··] in **ɔkwisε kwaɾayada** [·····] he is entirely worn out.

kwɔ [↗] (also **kwε**) to feather an arrow, in: **kwɔ-ifεũε** [···].

kyεkεɾε [···] to be very small; cf. Yor. **kekere** [···].

kpa 1 [·] an auxiliary verb, used in (hypothetical) conditional sentences; **ikpami-ɔẽ, iyalε ne** [··↘↗↗↘] “had I (always) been seeing him, I should have run away from him” (e.g. from a creditor who comes to ask for his money); **ikpami-ɔẽ, iyalε ne** [··↘··↘] “had I seen him (once), I should have run”; cf. **akpawε** [·↘]; **ɔkpare, ɔyami-ev-ɔho** [·····↗] “in case he would have come, he would have received what he wants” (viz. a thrashing).

kpa 2 [·] in **kpa** [·] **odĩ** [··] to surprise; **eũi n-uɾu na kpa ũ-odĩ** [·····] what (the thing) you are doing now surprises me.

kpa 3 [·] (1) to vomit; cf. **ekpa** [·]. (2) to burst into fruit (of bananas and plantain trees).

kpa [·] **ma** [↗] (1) to be good (in the sense of “convenient”); used impersonally; **ɔkpa ma-ɣ-irherhe re** [·↗···] it is good that I have come in time; **iyaixidova ɾue** [·↗··↗] I should not have managed (lit. “come”) to meet you. (2) to be clear, plain; **ɔkpa ma yi-ɣ-ɔna ɣiɾ-okieke v-use n-ima mu(ɾe [·])** [·↗·······] “it is quite clear that (iye [·])

this is the last among the helping parties (use [·]) which we are having (mu [·])” (this may be used as an exasperated comment of one who thinks that he is exploited by the man for whom the helpers are working).

kpa [↗] (1) to lift up; **kpa-ɾe ye deɣ-uɣas-εtĩ mu_ẽ** [↗↗···↘] lift it up and look whether you will be able to carry it! **kpa** [↗] **mu** [·] **dia** [·] to put something in an upright position, e.g. a log, in order to test its length. **kpa egbe** [··] “to lift body”: to leave, depart; **ɔkpa_egbe ne v-en-εvo** [·····↘] he has already left the town; v. **kpaɔ** [↗]. **kpa_obo** [··] to raise one's hand; same as **tõ_obo** [··] **mu** [·]; **ɔkpa_obo n-ɔfi ũ-eũi, eɾ-inale** [·····↘·↘↗] “he raised (his) hand in order to strike me (a thing), then (lit. ‘it was’) I ran away”. (2) to help somebody carry a load; **ikpa-ɾe v-ode n-ima nay-enyae** [·↗···↗···] “I helped him on the way by which we went to Enyae”; cf. **kpaɔ** [↗].

kpaã [·] describes report of a European double-barrel or rifle.

kpaẽ [↗] (1) to pull out, e.g. the blade of an axe from the handle. (2) to tear, break off branches or leaves, or fruit that is picked from the stem of a plant, e.g. cocoa; **kpã-ebe ni mε** [····] tear these leaves off for me! iterat. **kpãno** [·]. (3) to fall out; to break off (intrans.); v. **kɔlo** [·] (to pick a fruit from the branches), **biã** [↗], **xuõ** [↗].

kpãkãkpãkãkpãkã [·····] gravely (of soil); so as to hurt one's feet; **otɔe na ye kpãkãkpãkã-**

kpākā [ˌ.ʃ.ˈ...ˈ] this soil is gravelly.

kpako [...] (1) denoting big size of tooth or (reduplicated) teeth; ɔye kpako [ˌ.ˈ...] it (the tooth) is big. (2) also used of young bursting plants to denote their being short and thick, ca. 2 or 3 days after they have come out of the ground; pl. by reduplication; ɔzɔɛ kpako [ˌ.ʃ.ˈ...] it has sprouted and is a big seed.

kpalo [ˌ.] to peel (eatable things); kpali-igari na [ˌ.ˈ.] peel this cassava!

kpānɔkpānɔ [ˌ....] rough; erhā na ye kpānɔkpānɔ [ˌ.ˈ....] this plank ("wood") is rough; erhā ne kpānɔkpānɔ [ˌ.ˈ....] a rough plank (same as erhā n-ɔmarie [ˌ.ˈ.]).

kpa(ɔ) [ˌ.ʃ] (1) to get up; ɔkpa(ɔ) v-aga [ˌ.ˈ.ˈ] he got up from the chair. kpaɔ [ˌ.ʃ] mu [ˌ.] dia [ˌ.] to get up (and stand). (2) to leave, depart (used with following v-); ɔkpaɔ v-en-ɛvo [ˌ.ˈ.ˈ.ˈ] he left the town (or, country). kpa(ɔ) [ˌ.ʃ] re [ˌ.] to get out; kpa-va re [ˌ.ˈ.] get out there! cf. kpa [ˌ.ʃ].

kpārārārārārārā [ˌ.....] describes the noise of thunder.

kpataki [ˌ....] main, principal; cf. Yor. kpataki [ˌ....].

kpatakpa [ˌ....] describes the patter of heavy rain; ɔrho kp. [ˌ.ʃ.ˈ....] or ɔde kp. [ˌ.ˈ....] it is raining heavily.

kpatale [ˌ.ˈ.] an expression used by the tortoise in a story; same as ne [ˌ.] to defaecate.

kpe [ˌ.] (1) to wash (things), also parts of the body (but "to wash oneself" is xue [ˌ.ʃ]). (2) with

personal objects: to wash with charms, in order to transfer their strength to the person washed. It can also be used for "washing hunters' dogs with charms," but "to wash things with charms is rhua [ˌ.ʃ]. (3) to cure by washing (a wound); cf. ukp-akō [ˌ.ˈ.].

kpe [ˌ.] fū [ˌ.] to die out; ɛvo ni hekō kpe fū [ˌ.ʃ.ʃ.ʃ.ˈ] that town is gradually dying out.

kpe 1 [ˌ.ʃ] to play an instrument. kp-akpata [ˌ.ˈ.] to play the akpata [ˌ.ˈ.] harp, or, a European guitar. kp-ema [ˌ.ʃ.] to play a drum. kp-obo [ˌ.] to clap hands; to applaud. kp-orhu [ˌ.] to blow a horn or akōhē [ˌ.ˈ.ˈ]; cf. orhu [ˌ.ˈ.]. kp-orhu [ˌ.ʃ.] (a) to shout in falsetto voice, ii, or, uu, in order to call one another at a distance, as done by hunters, trappers, or farmers when they have lost their way; (b) to shout words at a great distance, as e.g. done by public criers; (c) to preach; cf. urhu [ˌ.ˈ.]. kp-oxa [ˌ.] to call antelopes, birds, or squirrels, with the help of leaves, or through the nose, as hunters do. kp-oxa [ˌ.ʃ.] to play the oxa [ˌ.ˈ.] drum; cf. kpei [ˌ.ʃ].

kpe 2 [ˌ.ʃ] to blame, reproach in public; ɣɛyikpe ũe [ˌ.ˈ.ˈ] don't reproach me in public! cf. kpei [ˌ.ʃ], kpe 1 [ˌ.ʃ].

kpe [ˌ.ʃ] ɣe [ˌ.ʃ] to flock round somebody.

kpei [ˌ.ʃ] to shout; ɔkpei t-iřā (tie [ˌ.ʃ]) [ˌ.ʃ.ˈ.] he is shouting for them; cf. kpe 1 and 2 [ˌ.ʃ].

(e)kpekukpeku [ˌ.ˈ.ˈ] a kind of seed, used as rat poison.

kp-ema [ˌ.ʃ.]; cf. kpe 1 [ˌ.ʃ].

kpě [˙] (1) to dig yams and cut their "heads" off which are used as seed-yam; the yams are then put back into the ground until the **eru** [˙] is built; also **kpěma**, **km-ema** [˙] and **kp-inya**, **km-inya** [˙]. Of these, the former seems to be the more correct expression while the latter is used by the younger generation; *cf.* **ikpěma** [...]. (2) to cut oneself (or somebody else) in shaving.

kpɛ [↗] to last, to be a long time ago; idiom.: **ɔ-makpɛ-eva** [˙˙˙˙] "when it has not lasted two": after a short time. **kpɛ** [↗] **fua** [˙] to pass away (time). **kpɛ-eri** [˙˙] to be under size; of persons and animals only.

kpɛɛɛ [...] describes a high degree of smoothness; **ɔye** [˙], or, **ɔrie kpɛɛɛ** [˙↘...] it is very smooth (not slippery); **erhã ne kpɛɛɛ** [...], same as **erhã n-ari-ɔre** (**rie** [↗]) [˙˙↗] a smoothed plank.

kpɛtsi [˙˙] upper storey (or, house with two storeys?); *cf.* Yor. **kpɛtsi** [˙˙]; *v.* **egedege** [˙˙˙].

kpɪi [˙] describes a unanimous shout of applause; used with the verb **we** [↗].

kp-inya [˙]; *cf.* **kpě** [˙].

kp-itã [˙˙] to quote a proverb; *cf.* **itã** [˙˙]; *v.* **fi** [˙].

kpo [↗] **fua** [˙] to slip away; e.g. of poles tied together at the top (used in roofing a house) which become undone while the lower ends are being fixed; **erhã na kpo fua** [˙˙↗↗] these poles have slipped out.

kp-obɔ [˙]; *cf.* **kpe** 1 [↗].

kp-oɔo [˙] (1) to rinse a vessel;

cf. **s-oɔo** [˙]. (2) to bake (only applied to **akasã** [...]);

kpolo [˙] to sweep; idiom.: **kpolebu** [˙˙] "to sweep the sweepings": to do the last part of some work; to conclude a thing; *v.* **xwi-ɛɾ-ohiõ** [...].

kpoo 1 [˙] describes a bright, but not flaming, fire; **ɔnya kpoo** [˙˙] it burns brightly; with **ba** [↗]: **aɾu-ɛɾe ba kpoo** [˙˙˙↗] "his eye is very red": (a) his eye is very much inflamed; (b) he is very angry.

kpoo 2 [˙] describes report of a native gun, which was not well loaded.

kp-orhu [˙], [↗]; *cf.* **kpe** 1 [↗].

kp-oxa [˙], [↗]; *cf.* **kpe** 1 [↗].

kpɔ [˙] to be numerous, plentiful; **ɛkpɔ** [↗↘] they are not many; *cf.* Yor. **kpɔ** [˙].

kpɔkpɔkpɔ [˙˙˙] quite silent; used with the verb **hũ** [˙] **nwa** [˙]; **ɔhũ nwa kpɔkpɔkpɔ** [˙˙˙˙˙] he was quite silent.

kpɔɔ [˙] to be big; **n-ufiã ne kpɔɔ gbe** [˙˙↘˙˙] what you have cut for him is too big. Idiom.: **ɔkpɔɔe ɔ-urhu** [...˙˙] "it is big on his neck": he is in great trouble.

kpɔ̃ɔ̃kpɔ̃ɔ̃ [...˙˙˙˙] protruding; **ɔye kpɔ̃ɔ̃kpɔ̃** [˙˙˙˙˙] it is protruding (an eye-ball); **ɔɾu-ikpãɾo kpɔ̃** [˙˙˙↘˙˙˙˙˙] he has protruding eye-balls.

kp-ɔtẽ [˙˙] to prepare **ɔtẽ** [˙˙].

kpu [˙] (short **u**) describes the fall of something round and heavy; **ɔde kpu** [˙↘˙] it fell, e.g. of a coco-nut, mango-fruit, orange, **ize** [˙] or the like.

kpuku(ɾu), also **kpɛkuɾu** [...˙] short; **okpia na ye kpuku** [˙˙↗˙˙˙] this man is short.

kpukpuukpu [...] cowering, e.g. in: **ɔki re kp.** [ˌɔkiˌreˌkp.] he cowered (in cold weather, with arms crossed and hands on one's shoulders); also used with **si** [ˈsi] **kuẽ** [ˌkuẽ].

la 1 [ˈla] to pass; to go by a certain way. Combinations with verbs: **la** [ˈla] **diã** [ˌdiã] to come out of something; **ɔla di-uw-owa** [ˌɔlaˌdiˌuwˌowa] he came out of the house. **la** [ˈla] **fi** [ˈfi] to pass through into; **ɔl-iyek-owa-fi ugbo** [ˌɔlˌiyekˌowaˌfiˌugbo] he passed behind the house into the farm. **la** [ˈla] **re** [ˈre] is used in the imperative **la re** [ˌlaˌre] come! (the simple **re** is not used), **la_e re** [ˌlaˌeˌre] would mean "pass it (e.g. a fence) and come!" Combinations with nouns: **la** [ˈla] **aro** [ˌaro] "to enter (somebody's) eye" to please; **eũi n-ɔdɛe la-ɾ-aro** [ˌeũiˌnˌɔdɛeˌlaˌɾˌaro] the thing he has bought pleases him; *v.* **yɛ** [ˌyɛ], **ɛko** [ˌɛko]. **la(e)ho** [ˌla(e)ˌho] "to pass ear": to listen. Perhaps **la** [ˈla] **aro** [ˌaro] and **la(e)ho** [ˌla(e)ˌho] belong to the item **lao** [ˈlao]. Idiom.: **l-oke l-ugboyodo** [ˌlˌokeˌlˌugboyodo] "to pass hill pass valley": to go far and wide; **usi_ɛɾe l-oke l-ugboyodo** [ˌusiˌɛɾeˌlˌokeˌlˌugboyodo] his fame has spread far and wide. **l-ore** [ˌlˌore] to walk about the town; **ɔl-ore gbe** [ˌɔlˌoreˌgbe] he is loitering about. **l-urho** [ˌlˌurho] **re** [ˈre] "to pass the gate come": to be reincarnated, in **ɔl-urh-ovi_ɛɾe re** [ˌɔlˌurhˌoviˌɛɾeˌre] he was reincarnated in his son; *cf.* **loya** [ˌloya] (?), **lao** [ˈlao].

la 2 [ˈla] to sound; of an instrument, such as a drum, bell, harp, or guitar; **ema na la gbe** [ˌemaˌnaˌlaˌgbe] this drum sounds much.

la 3 [ˈla] a formula used in a

greeting given by junior members of a clan to their seniors when meeting them for the first time in the morning. They kneel in front of their seniors when greeting them. The syllable **la** is usually followed by the name of the clan and an **o**, e.g. **la-vi_eze o** [ˌlaˌviˌezeˌo] is used in the **ivi_eze** [ˌiviˌeze] clan.

la [ˌla] to carry repeatedly, several times; *v.* **hɛ** [ˌhɛ], **viɔ** [ˌviɔ].

lagbalayori [ˌlagbalayori] in no time; very quickly; an idiom: **lagbalayori Adezi gbe nɛ** [ˌlagbalayoriˌadeziˌgbeˌnɛ] "in no time Adezi (a Bini warrior) killed (or 'struck'?)" it happened very quickly (said of anything); *cf.* **la 1** [ˈla] (?).

laya [ˈlaya] to wave, to spread (of the branches of a tree); *v.* **uwɔwe** [ˌuwɔwe].

lalɔ [ˌlalɔ] to lick; *cf.* **elalɔ** [ˌelalɔ].

lao [ˈlao] to enter; **la_owa** [ˌlaˌowa] to enter a house; **ɔla-ɾɔ** [ˌɔlaˌɾɔ] he entered it (but: **ɔgbera la_owa** [ˌɔgberaˌlaˌowa] he passed into the house). **la_ukpo** [ˌlaˌukpo] **loviɛ** [ˌloviɛ] to go to bed; **ɪɾala_ukpo loviɛ** [ˌɪɾalaˌukpoˌloviɛ] I am going to bed.

le [ˈle] (1) to cook; **ɔl-ɛɛ** [ˌɔlˌɛɛ] he cooked it; **rhie-ɾe n-al-ɛɛ** [ˌrhieˌɾeˌnˌalˌɛɛ] bring it in order that we may cook it! **inya n-ale** [ˌinyaˌnˌale] cooked yam. (2) to charm (by cooking with medicine for some days); **ɔl-ɔɾoka na** [ˌɔlˌɔɾokaˌna] he charmed this ring; (better **rhua** [ˌrhua]).

le [ˌle] in **le** [ˌle] **nya** [ˌnya] to treat with contempt by waving one's hand over a man, gesticulate over him; **ɔle nya ũɛ** [ˌɔleˌnyaˌũɛ] he is treating me with contempt; also: **l-eye** [ˌlˌeye] **nya** [ˌnya]; **ɣel-eye nya ũɛ** [ˌɣelˌeyeˌnyaˌũɛ] don't belittle me (by gestures)! (also **ɣɛ** [ˌɣɛ]).

leilei [··] v. teitei [··].

1ɛ [.] same as **nɛ** [.] it; occurs in
1ɛ vo [.] or **1ɛ vo yi** [.] where
 is it?

he rode on his bicycle around me.

1ε re [↗] to hide; ɔ1ε re [↘↗] he
is hidden; irhi-εre 1ε re [...↗]
I have hidden it (lit. "taken it
hidden"); cf. 1ε [↗], re [↗].

likiba [ˈliːkɪba] some kinds of trees (*Pausinystalia talbotii*; *P. gohimba*; *P. brachythyrsus*; *P. macroceras*, and *Coryantha pachyceras*); wood used for planks in house building.

10 [·] vie [↗] to lie down (to sleep); **olovie** [·↘↗] he lay down to sleep; *cf.* vie [↗].

loga [[↗].] to travel around, said
of an **Ꮝba** or ruler only who walks

round his **ɛguae**, or travels around his country in order to inspect it; **ɔloya gbe v-ɛye ni** [ˌ.ɔ...ɔ] he travelled around a good deal at that time; *cf.* **la ɪ** [ˌ](?).

l-ore [ˌ]; *cf.* **la ɪ** [ˌ].

lɔ [ˌ] (ɪ) to grind; to sharpen (knife); **l-ɔka** [ˌ] to grind corn.

lɔ [ˌ] (ɪ) to iron, press a cloth, or, clothes; **lɔ (u)kpõni-sese** [ˌ.ɔ...ɔ] press that cloth well! (the low tone of the **u** is not indicated above); **ɔlɔ-re** [ˌ.ɔ] he ironed it. (2) to step sideways in dancing, e.g. in **ugba** [ˌ], **akaba** [...], and **ohoyo** [...]; *cf.* **lɔ** [ˌ] (?)

lɔgɪlɔgɪ [ˌ....] describes a swaying kind of walk; almost the same as **gɔlɔgɔlɔ** [ˌ....], but conveying the idea of the walk being more pleasant. Used with the verb **xiã** [ˌ].

lɔyɔ [ˌ] (ɪ) to pain; to ache; to cause suffering; **ɔlɔyɔ ũe** [ˌ.ɔ] it made me suffer (a disease); **ɔlɔy-ɔe** [ˌ.ɔ] it pains him. (2) to be difficult; **ɔlɔyɔ mɛ** (or **ũe**) [ˌ.ɔ] it is difficult for me (with an object of the third person, however, **ɔlɔ-y-ɔe** is used; **ɔlɔyɔ nɛ** [ˌ.ɔ] is not used).

l-ɔũa [ˌ.ɔ]; *cf.* **lɛ** [ˌ] (?).

lubasere [ˌ.ɔ] anklets worn by a prince (**okoɔo** [ˌ.ɔ]); *v.* **Idzɔ Idzɔ Idzɔ** [...].

lue [ˌ] to chew; **lu-ɛre n-ɔsũ-ẽsese** [ˌ.ɔ...ɔ] chew it (so) that it is well ground! **l-unu** [ˌ] lit. "to chew mouth"; **yaye v-ɔyal-unu** [ˌ.ɔ] "(go and) look how he chews".

luɛluɛ [ˌ] to wither; **ebe na luɛluɛ** [ˌ.ɔ] this herb is withered.

luɛluɛ [ˌ.ɔ] describes the move-

ment made by the bird **ahĩaũ-osa** [ˌ.ɔ] which "nods" with the upper part of its body; and the coitus movement.

l-uɣaẽ [ˌ] to be different; **ɔy-ũũe na l-uɣaẽ gbe** [ˌ.ɔ] "this my own is very different": I am always treated in a different way. **l-uɣaẽ** [ˌ] **hĩ** [ˌ] to differ from something; *cf.* **uɣaẽ** [...].

l-uɣu [ˌ] to stir up; to mix (same as **t-uɣu** [ˌ]); **ɔl-uɣu ũ-ẽko** [ˌ.ɔ] "he stirred up my stomach": he caused me pains in the stomach, or abdomen, viz. by a blow.

luluulu [ˌ.ɔ] fat and strong, of a cow or ass, but also of very fat people; *v.* **vuɛvuɛvuɛ** [ˌ.ɔ] (fat and lazy); **ɔye luluulu** [ˌ.ɔ].

l-unu [ˌ]; *cf.* **lue** [ˌ].

l-urho [ˌ] **re** [ˌ]; *cf.* **la ɪ** [ˌ].

ma ɪ [ˌ] an auxiliary (ɪ) expressing that something has been done before, used with **yi** [ˌ] (same as **ka** [ˌ], *v.* also **te** [ˌ]); **ɔmaru-en-uxuũu yi** [ˌ.ɔ] he has made the medicine before; **aɔowa_a w-irẽ (wɛ [ˌ]) mata ma_a yi n-udogũ ũe nwina** [ˌ.ɔ] your master said he had told you before to come and work with me; **ɔmanwina yi** [ˌ.ɔ] he has worked before. Apparently this auxiliary is always in the perfect. (2) used in the negative perfect of any verb, with a high-tone pronoun, e.g. **ɔmaru_ɛ** [ˌ.ɔ] he has not done it (*v.* **ɔmaru_ɛ yi** [ˌ.ɔ] "he has done it before", and **ɔmaru_ɛ** [ˌ.ɔ] "he pretends doing it", *v.* **ma 2** [ˌ]). In combination with following he

[·], this **ma** [·] is used to express that the action has not yet been done; **ɔmaheru** _{se} [····↘] he has not yet done it.

ma 2 [·] to simulate; to pretend to do something; the verb is apparently used in the imperfect only and may be identical with **ma 1**; **ɔmanwina** [··] he pretends to work (but *v.* **ɔmanwina** [·↘·] under **ma 1**); **ɔmaru v-ɔũa n-ɔxũɔũi** [·····] “he is acting like a sick man”: he simulates illness; **ɔmaru v-ɔũa n-ɔř-ɔto-ře** [řē [↗]) [····↗↗] “he is acting like a man who knows the bottom of it”: he pretends to know much about it. **m-eri** [·] **se** [·] to give a false statement; to be a false witness. The first part of this verbal group was stated to be **ma** [·] “to pretend”; *cf.* **imawu** [...]; **imarū** [...].

ma 3 [·] to fit; to suit; clothes, or a dance; **ukpō n-ozo rhuaē-ře ma** _ē [····↘] the cloth which Ojo has put on to-day suits him (the **ř** is not nasalised); **iku n-uku ma** _a [····↗↗] “the dance you are dancing suits you”. **ma** [·] **gue** [↗] to grow around; e.g. a white ant hill grown around some object, or a prey entirely covered by soldier-ants; **oxiã ma gu-ere** [····] the soldier-ants have covered it. (The **gu-** is low here.)

ma 4 [·] (1) to make pots, or bricks; *iterat.*: **mano** [·] to make many pots or bricks. (2) to bake “rice” (**ize** [·]) cakes, in: **m-ize** [·]; *cf.* **ɔmaxe** [...], **ɔmize** [...].

ma [·] short form of the personal pronoun, 1st pers. pl.; used in front of the verb; *cf.* **ima** [·].

ma 1 [↗] to show; **ma** [↗] **ebe** [·] to teach; **ɔma ũ-ebe** [...] he is teaching me (book); *cf.* **ɔmaũaeũi** [...]; *v.* **ta** [·] **ma** [↗], **xa** [·] **ma** [↗], **ya** [·] **ma** [↗], **rhie** [↗], **mu 1** [·].

ma 2 [↗] to be good; **ɔma** [·↗] all right; **ɔma n-iz-ɔř-obo** [·↗···] it is better (lit. good) that I should leave it (instead of **ma**, **ɔkeře** [·↗·] may be used). Names: **ɔř-ũũe ma ũe** [····] “my own is good for me” (given when a child is not very nice, but the mother is content with it); **agbō** [·] (may be omitted) **n-iyē ma** [·↗] “where I am is good”: I am content with my lot (a woman’s name).

ma 3 [↗] to conquer, knock down in a wrestling match, general fighting, etc., but also in a law-suit; *v.* **osuru** [...].

mama [·] (1) to stick together; **ebe n-igbe y-eue na mama ku gbe** [····↗···] the leaves with which I covered this kola (**gbe**, to pick) are sticking together. (2) to press; to massage; **fi ukpō y-am-erhē na n-uya mama ũ-egbe** [····↗····] “dip a cloth into this hot water so that you may take it (and) press (i.e. massage) my body”; *cf.* **muma** [·]; *v.* **rilo** [·], **si** [·] **mama** [·].

meye [·] to commit suicide; **ɔterameye** [···] he was about to commit suicide; *v.* **ze 1** [·].

m-eto [·]; *cf.* **mō 1** [·].

mē [·] contracted form of the verb **na 1** [·] “to give” with pronominal object of the 1st pers. sg. **ũe** [·]; *cf.* **na 1** [·].

mē [·] **da** [↗] to make a click (with long suction) as a sign of

contempt for somebody; **ɣeme** **da** **ũe** [ˈ. . . ˌ] “don’t make clicks at me!” (also **ɣe** [ˌ]; **da** is rather long). Clicks are also used as an expression of grief, hence *cf.* **ome** [ˌ].

m-etĩ [ˌ. .]; *cf.* **mu** **i** [ˌ].

mɛu [ˌ.]; *v.* **lɛu** [ˌ].

mi [ˌ] to press; to squeeze; **mi** **ukpɔ̃** [ˌ. .] to wring clothes.

miaũe [ˌ. .] to be difficult; **inwina** **na** **miaũe** **ũe** **gbe** [ˌ. . ˌ. . ˌ. .] this work is very difficult for me.

mie [ˌ] (1) to see. (2) to have. **mie** [ˌ] **mu** [ˌ] to find. **mie** [ˌ] **zɛ** [ˌ] to pay the membership fee of a society, i.e. in money, or, in the case of the **Ekpo** [ˌ. .] society (and others?), in yam. (If everyone has brought a yam, a woman is chosen to prepare fufu, and a feast is held.) **um-inya** **n-ani** **nwue** **zɛ** **yi** [ˌ. . . ˌ. . ˌ. .] have you got the yam which is your share (“allotted for you to pay”, *v.* **ni** **3** [ˌ]) to pay? **ẽ**, **imis** **zɛ** [ˌ. . .] “yes, I have got (it) to pay”, i.e. I have it here and can pay it. **mi-aɔo** [ˌ. .] to prophesy. **mi-egbe** [ˌ. .] to meet; **mami-egbe** **n-ode** [ˌ. . . ˌ. .] we met yesterday, *v.* **ua** [ˌ. .]. **mi-ehe** [ˌ. .] to get a chance (used in the perf.); **ɔmi-ehe** **nale** [ˌ. . . ˌ. .] he had a chance to escape; also **mi-eke** [ˌ. .]. **mi-uhuũu** [ˌ. . .] to be saved (from: **u-obo** [ˌ. .]); *cf.* **mie** [ˌ. .].

mie [ˌ. .] to obtain something from somebody; **mie** [ˌ. .] **fã** [ˌ] to acquit; to redeem; **ɔmi-ũũẽ** **fã** [ˌ. . .] he redeemed him. **mi-ãrale** [ˌ. . ˌ. .] to meddle; to interfere (*v.* **tafia** [ˌ. .]); **ɔmi-ãrale** **y-ũũ-ẽũe** [ˌ. . ˌ. . ˌ. .] he always interferes in my affairs.

mi-eyo [ˌ. . ˌ. .] **gi** **ihẽ** [ˌ. . ˌ. .] to give food to a god (**rhie** [ˌ. .] is also used). **mi-ũũ-ãũe** [ˌ. . ˌ. .] “to see somebody’s wife”: to commit adultery; *v.* **mie** [ˌ].

miemie [ˌ. .] (1) to be sweet (like sugar); *cf.* **miemie** [ˌ. . .]; (2) to suck (sweets, e.g. toffee).

miemie [ˌ. . .] sweet; used with the verb **ye** [ˌ].

m-igbo [ˌ. . ˌ. .] to echo; **ɔm-igbo** **xiã** [ˌ. . ˌ. .] it is echoing along.

mina [ˌ. .] to dream; **ɔt-imina** **n-ɔminae** **ma** **ũe** [ˌ. . . ˌ. .] he told me the dream he had dreamt; *cf.* **mie** [ˌ] (?); **imina** [ˌ. .].

miɔɔũ [ˌ. .] to be slippery; **ɔmiɔɔũ** **u-ima** **la** **enwa** [ˌ. . ˌ. . ˌ. .] it was slippery when we passed (at that time); **ɔmiɔɔũ** **ũe** [ˌ. . .] “it slipped me” (viz. the ground): I skidded; **ɔmiɔɔũ** **ũ-obo** **ũe** [ˌ. . .] it slipped out of my hand; *cf.* **miɔɔũ** [ˌ. .].

miũũũ [ˌ. .] smooth and slippery; like e.g. varnished wood; used with the verb **ye** [ˌ]; *cf.* **miũũũ** [ˌ. .], **alimiũũũ** [ˌ. . .]; *v.* **kpeɣe** [ˌ. .].

mitãã [ˌ. .] describes a very lazy way of walking; used with the verb **xiã** [ˌ]; *cf.* **mitãmitã** [ˌ. . .].

mitãmitã [ˌ. . .] too small for one’s age; poor-looking (in the metaphorical sense); used with the verb **ye** [ˌ]; *cf.* **mitãã** [ˌ. .].

m-ize [ˌ. .]; *cf.* **ma** **4** [ˌ].

mm [ˌ. .] no.

mmm [ˌ. .] (with a preceding glottal stop; very low tone) describes the cry of a big monkey (name?); used with the verb **tu** [ˌ].

m-obo [ˌ. .], **m-ohã** [ˌ. .], **m-ohioɔo** [ˌ. .], **m-ohu** [ˌ. .], **m-ose** [ˌ. .], **m-oto** [ˌ. .]; *cf.* **mu** **i** [ˌ].

mosee [ˌ. .] nice, beautiful; used with the verb **ye** [ˌ]; **owa** **na** **ye**

mosee [ˈːːː] this house is very nice. **mosemose** [ːːːː] is also used, A. would accept **mosemose** only; cf. **mu** ɪ [ˈ].

mɔ ɪ [ˈ] in **m-eto** [ˈ] to plait one's hair; **ɔm-eto** [ˈːː] she plaited her hair; cf. **ɔmeto** [ːːːː].

mɔ 2 [ˈ] to bear fruit, of plants.

mɔmɔ [ˈ] (1) to lend; **ɔrh-iyo na mɔmɔ** [ˈːːːː] he lends money; **ɔmɔmɔ** ʊ-ĩyo [ˈːːːː] he lent me money. (2) to borrow; **imɔm-ũkpɔ** ʊ-obo-ɾe [ˈːːːː] I borrowed a cloth from him, **n-irhie yari-uye** [ˈːːːː] "to take (it) to go to a dance"; v. **iyɔ** [ˈːː].

m-ɔtɔ [ˈːː]; cf. **mu** ɪ [ˈ],

mu ɪ [ˈ] (1) to take up; to carry; v. **tɔ** [ˈ] **mu** [ˈ]; **ɔmu** ihe [ˈːːː] he is carrying a load; **imu** ẽ ʊ-obo [ˈːːː] I carried it in my hand; **imu** ẽ ʊovo [ˈːːː] I lifted him on my back (of babies; **iy-iyeye mu** ẽ [ˈːːː] I carried him on my back, of somebody who is ill, or e.g. when fording a river); **imu** ẽ y-uhuũu [ˈːːːː] I carried it on my head. (2) to snatch; to catch; **imu** ẽ ʊ-ɛɾo [ˈːːːː] I caught you in your trick ("caught him": **mu** ẽ [ˈːː]); **imu** ẽɾ-igbĩna [ˈːːːː] I snatched (drew) him away from the fight (the ɾ is not nasalised); cf. Yor. **mu** [ˈ]. (3) to have an attack of; the name of the disease as subject; v. **ɔwa** [ˈːː], **okĩ** [ˈːː]. (4) to be possessed of a certain turn of mind; the emotion being the subject; v. **exue** [ˈːː], **ohã** [ˈːː], **egbe** [ˈːː]; but also v. **mu** ohã [ˈːːː]. **mu** combined with verbs: **mu** [ˈ] **de** [ˈ] to bring something to somebody (v. **mu** [ˈ] **re** [ˈ]); **ɔmu** ẽ **de** [ˈːːː] he is bringing it him.

mu [ˈ] **dede** [ˈːː] to embrace; **ɔmu** ẽ **dede** [ˈːːː] he is embracing me. **mu** [ˈ] **fua** [ˈ] to throw away (but for liquids and grains v. **mu** [ˈ] **kua** [ˈ]); **mu** ẽdĩ_ebo ni fua-ɣ-ema [ˈːːːːːː] throw that pineapple away; it is not good! **mu** [ˈ] **gbe** [ˈ] **yi** [ˈ] to put something across something else; **ɔmu** ẽ **gbee y-ɔ** [ˈːːːː] he put it across it. **mu** [ˈ] **hẽ** [ˈ] to begin; to start; **mu** in_wina ni hẽ_itere [ˈːːːːːː] start that work before I come! **mu** [ˈ] **hĩ** [ˈ] to take off, away; **mu** ẽiɾ_ebo ni hĩ_eva re [ˈːːːːːː] "take that plate (or, those plates) away from there!" (the iterat. form **munɔ** [ˈːːː] would not imply the plural "plates", but taking them away one by one). **mu** [ˈ] **ke** [ˈ] to put a pot on the fire. **mu** [ˈ] **kua** [ˈ] to throw, pour away (liquids and grains); **amɛ ni tuyu, mu** ẽ **kua** [ˈːːːːːː] that water is not clean (lit. "disturbed"), throw it away! **mu** [ˈ] **kpaɔ** [ˈ] to take away. **mu** [ˈ] **ma** [ˈ] to show; **imu** ẽ **ma-ĩẽ** [ˈːːːː] I showed it to him (v. the next). **mu** [ˈ] **na** [ˈ] to give; **imu** ẽ **nɛ** [ˈːːː] I gave it him; **imu** ẽ **nwe ye** [ˈːːːː] "I gave it you to look at": I showed it to you. Idiom: **ɔmu** ẽi nɛ ɾe [ˈːːːːːː] lit. "he gave him something to eat": he poisoned him; v. **ĩuã** [ˈ] (but: **ɔrhi-euare nɛ** [ˈːːːː] he gave him something to eat); **mu** [ˈ] **nya** [ˈ] (a) to carry on (i.e. the head); **imu** ẽ **nya uhuũu** [ˈːːːːːː] = **imu** ẽ **y-uhuũu** [ˈːːːːːː]; (b) to put the

blame on somebody; ɔmu_en-εũε
 nya ũε [··\··] “he put the
 matter (i.e. the blame for the
 matter) on me”. mu [·] re [·]
 to bring (*v.* mu [·] de [↗]; for
 the use of re 2 [·] and de [↗] *v.*
 the corresponding headings).
 mu [·] ro [↗] “to take to
 think”: to mind; to worry;
 ɣemu_ẽ ro [··↗] don’t mind,
 don’t worry (= ɣεze y-ɔ [·\]).
 mu [·] ru [·] to cheat; ɔmu_ẽ ru
 gbe [·↗] he cheated him much.
 mu [·] xua_efẽ [↗] to carry
 something on one’s hip, support-
 ing the load with one hand. mu
 [·] xue [↗] na [·] to give (a
 marriageable girl) in marriage
 without previous ugaũε [·\]
 or “dowry”. mu [·] xwi [↗]
 to lock somebody up; Ozo
 mu_Ode xwi [···↗] Ojo locked
 Ode up. mu [·] ze [·] na [·] to
 feed (“to give chop”) (invisible)
 spirits, i.e. witches, εree [·\],
 juju messengers (not jujus); it
 is not a sacrifice with slaughter-
 ing, and if a chicken is given it
 has been killed before at home
 (*v.* wa [↗] n-azẽ [·] “to give
 food to witches” by way of
 slaughtering an animal on the
 spot). mu followed by nouns:
 mu_awe [··] to fast; mu_egbe
 [··] to get, be, ready; to dress;
 ɔmu_egbe [···] he is ready.
 m-etĩ [·] to be able, *cf.* s-etĩ
 [·]; ɔm-etĩ ru_εe [··\] he is
 able to do it. mu idãdã [··↗]
 to guess; idãdã-ɾ-umu na [·↗··]
 you are only guessing! *v.* mu_ĩro
 [··]. mu igbĩna [···] to make
 peace; to settle a fight. mu_ĩro
 [··] to guess a riddle; ɔmu_ẽ
 [·↗] “he has got it” (by
 guessing), *v.* also ta [·]. mu_ĩ

rhũrhũ [···] to be, become
 mouldy, *v.* si i [·]. mu [·]
 ixo [··] to let blood; ɔmu ũ-ixo
 n-owie [···\] he let my blood
 this morning. m-obo [·] to do
 something very much, or, well;
 ɔm-obo gua gbe [··↗] he
 knows well how to dance; ɔm-
 obo r-igaɾi [····] he eats much
 Gari. mu_ohã [··] to be ter-
 rible, frightening; to terrify;
 ɔmu ũ-ohã [···] it makes me
 afraid. m-ohioɾo [··] to be
 desolate, of a house. mu [·] ohu
 (m-ohu) [··] to be angry; ɔm-
 ohu ũε [···] he is angry with me
 (not as strong as xu_iwu [··]).
 m-ose [·] to be beautiful, nice.
 mu_otɔ [··] to become serious
 (A. Biogr.) mu_õkpetu [···] to
 be unfortunate in something.
 mu_õtõ (m-ɔtõ) [··] to be rusty;
 ɔpia na mu_õtõ [·↗··] this
 matchet is rusty. m-ugbo [··]
 to do farm work (as one’s busi-
 ness: “to be a farmer”). m-
 uri ([··] pf.) to stop temporarily
 in doing something (of growing,
 bearing children, or work); uhuũ-
 õřẽ m-uri [·↗··] his growth
 (lit. “head”) has stopped (for
 some time); εũ-õm-õřẽ m-uri
 [·↗··] “her child-bearing (εũ-
 õmɔ [··] “matter of child”) has
 stopped (for some time)”,
v. kpe_eri [··]. mu in com-
 bination with noun and verb:
 mu_aɾo da [··↗↗] “to take
 (carry) eye towards”: to face;
 iřã mu_aɾo da-ɾe [···↗↗] they
 are facing him. mu εbo [··]
 gbe [·] to swear juju on some-
 body by going actually to the
 shrine and solemnly swearing by
 the god, *v.* t-ihẽ [·\], ti-εbo [··]
 which only imply calling the

god's name as a curse on somebody, and also any minor kind of curse in which no god is mentioned; $\text{omu}_\text{εbo}$ gb-εε [...] hesworejuju on him. $\text{mu}_\text{εti}$ [...] nya [...] to trust in somebody; $\text{uwe}_\text{imu}_\text{εti}$ nya $\text{v-i-aya-tu}_\text{ε}$ ugbugbe hia [...] "it is you I am trusting in whenever I am doing it (at all times)". mu_idobo yi [...] egbe [...] "to put obstacle to (one's) body": to hinder; to put something in one's way (*v.* gbe [...] ode [...]). m-unu y-egbe [...] "to take mouth to one's body": (a) to be quiet (used as a command only): m-un-uε y-egbe [...] shut up! (b) (followed by gbe [...]): to announce oneself as the Oba 's wife; any woman may declare herself to be the Oba 's wife if she does not agree with her husband, and from that time on he must leave her alone. The Oba may, however, have her decision revoked by the Osodi [...] if he does not want to marry the woman, or if he has sympathy with her husband; om-unu y-egb-εre gbe [...] she proclaimed herself to be the Oba 's wife. m-use [...] gie [...] to give somebody agricultural help; also: y-use [...] gie [...] (ya [...]); im-use gi-εε [...] I helped him with use [...].

mu 2 [...] (1) to be sharp; abe na mu [...] this knife is sharp; *cf.* Yor. mu [...]. (2) to be sour, of soup which has been standing for some time; unwōūε na mu [...] this soup is sour.

mu 3 [...] to be dark; only used with εde [...] "day"; εde mu [...] it (lit. "the day") is dark; *v.* **so 2** [...].

mu 4 [...] in mu [...] dia [...] to stand; to stop. Idiom.: iy-ow-ōkpa mu dia [...] "I stand on one leg": I have not yet reached a decision (in a palaver, or in any problem). mu [...] dia [...] na [...] to stand bail for somebody; mu dia mε itey-owa re [...] "stand bail for me until I go home and return", i.e. until I have returned; ōūa n-imu dia na le fua [...] the man for whom I stood bail has run away (which is said to happen often). mu [...] dia [...] xε [...] to wait for somebody; mu dia xε ūε-γ-ide [...] "wait for me for I am coming"! Redupl. in: imu dia mu dia [...] I waited and waited.

mua 1 [...] in mua [...] εūε [...] to disobey; to argue; γεgū ūε $\text{mua}_\text{εūε}$ [...] "don't argue (the) matter with me": don't disobey me! ōmua ū-εūε [...] "he argued my word": he disobeyed me (also mua [...]).

mua 2 [...] to multiply; inya na mua gbe [...] "this yam has multiplied"; not of the harvest, but of an amount or piece of yam which has yielded more fufu than expected (also mua [...]); mua is also used of money that multiplies by trading.

muegbedoo [...] a bird, rather big, similar to idu [...] (a dove); cries at night, and in the evening and morning. Its cry, believed to be caused by worm-bite, is interpreted as "(I am) ready for Benin", i.e. a cry to affirm its willingness to go and serve the Oba , while, on the other hand, the worms that in Bini belief cause it to cry are

thought to be a punishment for a previous refusal to serve the **Ọba**. Another interpretation is a mockery directed at boys whose mouth is affected by yaws: (u)nu ofiofio [····↗] (cf. ọfi [·]). The bird is also called **osaikpe** [·↗↗].

muẽ [·] faint; faintly (of a light).
m-ugbo [·], **m-uri** [·], **m-unu** [·],
m-use [·]; cf. **mu** 1.

muma [·] (or: **mu** [·] **ma** [·] ?) to be pressed together, e.g. cigarettes in a case, or butter melted in a lump; cf. **mama** [·].

(e)n- 1 relative particle (not indispensable); the following pronoun which is closely linked up with it has low tone in the ipf. and high tone in the pf., e.g. **n-ɔru_ε** [·↘] who does; **n-ɔru_ε** [·↗] who did; in the plural, **i** can be used with the relative particle, e.g. **ekita n-ibũ** [···] many dogs (dogs that are numerous).

n- 2 a particle conveying, together with a particular construction (auxiliary **ya** [·]; tense-particle **-a** [·]), the idea expressed by the English "instead of doing..."; **n-u-aya_ε**, **uke_ε fua** [··↘↘↗] instead of doing it you ran away. Possibly the particle is identical with (e)n- 1, and the sentence a relative clause.

(e)n- 3 particle introducing a subjunctive (with a high or mid-tone pronoun); **ɔw-en-i_ε** [···↘] (**wε** [↗]) he told me to do it.

na 1 [·] (1) to give; the verb has three other different forms embodying the objective pronouns

of the singular, viz. **mε** [·] (to give me), **nuε**, **nwuε** [↗] (to give you), and **nε** [↘] (to give him), e.g. in **ɔrhi-ε_ε mε** [··↘] he gave it me; **irhi-ε_ε nwuε** [··↘↗] I gave it you; **irhi-ε_ε nε** [··↗↘] I am giving it him; (2) also expresses that something is done for somebody: **ɔru_ε nε** [·↗↘] he did it for him; **n-ɔũa n-ima nwina na yivo** [····↘↗] where is the man for whom we are working?; cf. **mε** [·], **nε** [↘], **nwuε** [↗].

na 2 [·] to tell; to narrate (to somebody: **ma** [↗]); **yεna_ẽ ma ũε-y-ihō n-ihō** [···↗↗·] don't tell it me for I don't want to hear (it). **n-erhuũu** [··] to bless (somebody: **na** [·]); occasionally the blessing is accompanied by the speaker taking his **exwae** [·] and blowing over it in the direction of the man whom he blesses (curses are emphasised by touching one's lips with the lips and then spitting); **ɔn-erhuũu nε** [··↘] he blessed him. **n-inyε** [·] to gossip; to defame; **yεyin-iny-ovi_ε_ε** [····↘] don't defame somebody else's son!

na 3 [·] in **n-ema** [·] to tie the yam branches to the yam poles (**ikpəsi** [···] and **ε_ε** [·]) by means of ropes or creepers (**ikã** [·] e.g.) in order to spread them out; **ɔy-ugbo n-ode ya n-ema** [··↘↗·] he went to the farm yesterday to (go and) tie the yam branches up; cf. **inema** [···]; v. **ha_ema** [··], **vi-ab-ema** [···].

na 4 [·] an auxiliary verb used in relative clauses when the relation is a temporal, causal, or

local one: “when”; “where”; “therefore”; **v-εγε** **n-inare** [··↘] at the time when I came; **v. ya 2** [·].

na [·] (1) attributive demonstrative pronoun: “this”; preceded by a high tone, e.g. **ɔ̃a na** [·↗] this man. (2) at the end of a sentence it means something like “now”, but perhaps it implies a notion of locality as well; **ukpō uxiẽ na** [...·] are you selling cloth now, i.e. as you are standing here; with **nia** [↗] instead of **na**, it would mean: are you selling now or not? e.g. when the man addressed is fidgetting with the cloth; *cf.* **ɔna** [...]; **v. ni** [↗].

n-aka [·] (1) middle(?); only in **ɛd-ekẽ n-aka** [···] the day intermediate between two rest-days, i.e. the second day after each rest-day (**ekẽ** [·]); perhaps it means, however, originally “the minor **ekẽ**.” (2) mild; innocuous; in **amε n-aka** [···] mild rain, and, perhaps, in **εnyε n-aka** [···] grass-snake; *cf.* (**e**)**ne** [↘]. (**e**)**naĩẽ** [↘] idiom. for **n-ɔnya-ĩẽ** [··] “his master”; **v.** also **aɔowa** [...]; **enaĩuẽ ɔo** [·↘↗↗] where is your master? (**n-ɔnya** **ĩuẽ ɔo** [··↘↗]); *cf.* **nya 1** [↗].

(**e**)**n-aũ-usĩ** [···] all the time; **ke-n-aũ-usĩ ɣade** [···↗] “from all the time coming”: since all the time; *cf.* (**e**)**ne** [↘], **usĩ** [·].

(**e**)**ne** [·] or [↘] a demonstrative element apparently to some extent equivalent to the English definite article; it is always put in front of the noun qualified by it, but if the noun is followed by the name of a locality, the **ne** stands before this, e.g. **ɔxwahe**

n-ixuẽ [·↗↘] “the **ɔxwahe** of **Ixuẽ**”. It occurs also in a reduplicated form: **nene** [··] which probably is more emphatic, e.g. **n-ɔ̃a** [·↘] “the man (spoken of)”, **nen-ɔ̃a** [··↘] “that very man”. If a noun is repeated with the **ne** placed between the two repetitions, the meaning of the noun is augmented by the notion “big”, or “real, main, principal”, e.g. **imaze y-ɔ̃a n-ɔ̃a-re, amaw-uwe** [····↗··↘] (**wε** [↗]) I do not mind a big (i.e. important) man, how much less you; **inwina n-inwina inwina ne na** [...↘···↗] something like “this is a good job of work I did for him”. When preceding nouns expressing time like **ɛdε** [·] “day”, **εγε** [·] “time”, **ukpo** [·] “year”, it conveys the idea of “ago”, e.g. **n-ɛdε** [↘] or [··] “in the old time”, “in the old days”, as in **ekpo n-ɛdε ot-uwa na iherh-ũkpō** [····↗···] “in the old times your age-group did not yet wear cloth” (to a young boy); further: **n-ukpo** [↘] “last year” (*cf.* **ukpo na** [··] or **n-ukpo na** “this year”), with the forms **n-ekp-ia** [·↘↗] “two years ago”, lit. “three years ago”, as the current year is included in the calculation, **n-ekp-ene** [···] “three (lit. four) years ago”, **n-ekp-isẽ** [···] “four (lit. five) years ago”, etc.; **v.** **n-εv-** [·], **εγε** [·], **ɛdε** [·], **node** [↘]. Finally, **ne** is often used in front of the ordinal numbers, e.g. in **n-okao** [·] “the first”, **n-ogieva** [··] “the second”, etc. which can also (without the exception

of “the first”) occur preceded by **ukp-**, as e.g. in **n-ukp-ogieha** [ˈ. . .] “the third”.

n-ema [ˈ.]; *cf.* **na 3** [ˈ.].

n-erhuũu [ˈ. . .]; *cf.* **na 2** [ˈ.].

nɛ 1 [ˈ.] to defæcate; **ɛnɛ** [ˈ. ˌ] he is constipated.

nɛ 2 [ˈ.] already; often used after **fo** [ˈ.] “finished”, but also after other verbs; **ɔfo nɛ ɾa** [ˈ. ˌ.] is it already finished?

nɛ [ˈ.] “he” and “it”, when followed by **vo** [ˈ.] “where is”; *cf.* also **lɛ** [ˈ.]; **iĩĩ** [ˈ. . .] is also used, but only of human beings, while **nɛ** is used of things mostly; **nɛ vo** [ˈ. ˈ.] where is it?

nɛ [ˈ. ˌ]; *cf.* **na 1** [ˈ.].

n-ɛv- [ˈ.] an element preceding the word **ɛdɛ** [ˈ.] “day” combined with a numeral, or one of the nouns meaning a certain number of days; it adds the idea of “ago”, *cf.* **(e)nɛ** [ˈ. ˌ]; e.g. **n-ɛv-usẽ** [ˈ. . .] “five days ago” (including to-day, i.e. according to European calculation four days ago); **n-ɛv-ɛdɛhã** [ˈ. . ˈ.] six (five) days ago; **n-ɛv-ɛdɛ-hĩĩĩ** [ˈ. . .] seven (six) days ago; **n-ɛv-ɛdɛ-ɾuũaĩĩ** [ˈ. . . .] eight (seven) days ago; **n-ɛv-uhuũuĩĩ** [ˈ. . .] nine (eight) days ago; **n-ɛv-ɛdɛ-gbe** [ˈ. . .] ten (nine) days ago; but without **n-ɛv**: **uki ɔkpa** [ˈ. . .] a month ago (also: in a month); *v.* **ɛɣɛ** [ˈ. .].

ni 1 [ˈ.] (1) to capsize; **yaye v-okɔ na ni** [ˈ. ˈ. . .] look (how) the canoe is capsizing! **okɔ n-ɔni** [ˈ. . ˌ] a capsized canoe. (2) to upset a canoe; to make it capsize; **uɾani-okɔ na ɾa** [ˈ. . . .] do you want to upset this canoe?

ni 2 [ˈ.] to give thanks for food given; *v.* **kada** [ˈ. ˌ] and **bukpɛ**

[ˈ. .]; **uni nɛ** [ˈ. ˈ.] can you not thank him?

ni 3 [ˈ.] to decide, stipulate the amount of fees to be paid by members of a society; **n-ani mɛ ɔna xĩ** [ˈ. . . .] lit. “what has been stipulated (as subscription) for me is this” (also **m-ɔna** [ˈ. . .]). Also **n-iyo** [ˈ. .], e.g. in **iĩĩ n-iyo mɛ zɛ** [ˈ. . . .] they decided on a (certain amount of) money for me to pay.

ni [ˈ.] (preceded by a high tone) demonstrative pronoun: “that”. It occurs also in the form **ĩĩ**, which, however, is rejected by A.; **ɔũa ni** [ˈ. ˈ.] that man. It is also used after a relative sentence, e.g. **ɔũa n-ɔre ni ɔse ũɛ nɔ** [ˈ. . . ˈ. . .] “that man who has come (or, ‘the man who has come there’?) is my friend”. Further, it is used after other verbal forms: **uxiã ni** [ˈ. ˈ.] something like: “are you going over there?” or, “you over there, are you going?” *cf.* **ɔni (ɔĩĩ)** [ˈ. ˈ.]; *v.* **na** [ˈ.].

nia (also **ĩĩã**, which is rejected by A.) [ˈ.] now; **uɣayo nia** [ˈ. . ˈ.], **uxiã niã** [ˈ. . ˈ.] are you going now? It is never used at the beginning of a sentence; but *v.* **ebã** [ˈ. ˌ].

niĩ [ˈ.] to stretch; **ɔniɛĩĩ** [ˈ. ˈ.] it is stretched; **ɔni-ĩĩĩ** [ˈ. . .] he is stretching it.

n-iyo [ˈ. .]; *cf.* **ni 3** [ˈ.].

n-inyɛ [ˈ. .]; *cf.* **na 2** [ˈ.].

(e)n-odɛ [ˈ. ˌ] yesterday (the **n-** is the “definite article”; *cf.* **(e)nɛ** [ˈ. ˌ]).

nɔ [ˈ.] to ask; **n-ɔta** [ˈ.] to ask a question; **in-ĩĩ-ɔta** [ˈ. . .] I am asking him a question; **in-ĩĩ-eũi** [ˈ. . . ˌ] I am asking him some-

thing (ɾ is not nasalised in the last sentence).

n-ɔkpa [↘.] (pl. **n-e-**) the other; **εvo n-ekpa** [..↘.] “the other countries”: abroad; **mu_eñirebo n-ɔkpa me** [..’..’] bring me the other plate! *cf.* (e)ne [↘], **ɔkpa** [’..].

n-ɔxwa [’.] (pl. **n-exwa**) big; **erhã n-ɔxwa** [’..] a big tree; idiom.: **eñi n-exwa** [’..] “the big things”: an ɔba’s funeral; **iñã n-exwa** [’..] “the big ones”: the witches; *cf.* (e)ne [↘].

nununu [’..] dark (of the sky before rain; an old expression); used with the verb **bi** [’]; *v.* **kãkaãkã** [’..].

nwa 1 [↗] (1) to grow up (of men and animals); **ɔvoɔxã na feko nwa de xerhexerhe** [..↗..↗↗↗’..] this child is growing up (“come” step by step, lit. “small small”); **inwaĩẽ** [’↗.] I am grown up. **n-ɔnwaĩẽ** [’↗.] a grown-up man (from about 40 years of age); **wabu en-inwaĩẽ n-iñã guã y-εz-uwa** [’..’↗.’↗.’..] “you (pl.) go and meet senior people that they may decide (lit. ‘talk into’) your case (or, quarrel)”. (2) to be sensible, reasonable; **ɔnwagbe** [’..], [’↗.’] he is very sensible.

nwa 2 [↗] to be bright (of the day); **εde feko nwa ne** [’..↗↗] the day is getting bright now (when the morning mist is vanishing); **εde nwa m-oto** (mu [’]) [’↗.’] “the day has become clear to the ground”: it is light (i.e. at 6.30 or 7 a.m.); *cf.* **nwa 1** [↗](?).

nwa 3 [↗] to praise; **ɔyanwa-ɾ-ovã nwa-ɾ-eni** [’..’..] “he is praising his nickname (or, praise-

name) and praising his name”: he is quoting his praise-name and his name, adding praises (in order to obtain something); (the ɾ’s following **nwa** are not nasalised).

nw-amε [’..]; *cf.* **nwo** [’].

nwananwana [’..’..]; *cf.* **enwana-nwana** [’..’..].

nwanie [’.] (1) to reply. (2) to acknowledge a man formally (a) as the betrothed of one’s (infant) daughter, (b) as the trustee for some animals handed over to his care. In both cases, the man is called **oruaẽ** [’↘]. The acknowledgment is sanctioned by a sacrifice to one’s **erha** [’..] in the case (a), and to one’s **obo** [’.] in (b). The process is called **enwanie** [’↘.] in the case of (b), and **inwanimo** [’..’..] in that of (a). **ɔnwanie ãε-ɾe** [’..’..] “he confirmed me in it” (i.e. as son-in-law, or as trustee); *cf.* **xuẽnie** [’..].

nwanɔ [’.] to separate.

nwanwa [↘↘], [’↘] just now (*cf.* **enwa** [’↘]); **ɣade nwanwa** [’↘↘] come just now! (in quick speech, **ɣade** [’.] is heard instead of [’↗]).

nwanwanwa [’..’..] (also **nwaẽnwaẽ** [’..’..]) shining; of velvet, **igbegbe** [’..’..]; Japanese silk, (**etiaĩã** [’↘↘]); **igbegbe na fi nwaẽnwaẽ** [’..’..’..] this igbegbe stuff is shining; *cf.* **nwananwana** [’..’..].

nwie [↗] (1) to wear off (of things which rub against one another, or are tightened, such as parts of machines, screws, but also e.g. a belt, or clothes wearing out through long use). (2) to squeeze something (so that it falls to pieces).

nwihĩ [·] to scent; to smell (pleasantly; but *v.* **wia** [↗]); verbal noun: **unwihĩũ** [·↘].

nwina [·] to work; **nwina-ɣ-asõ** de [·↗·↗] work, for the night is coming! *cf.* **inwina** [...].

nwo [·] to drink (water and non-alcoholic beverages); **ɔnw-ame** [·] he is drinking; **ɔnw-enwe** [·↘] it is drinking milk (i.e. suckling, of a baby). **da** [·] is used with alcoholic drinks, but **nwo** alone, without an object, means “to drink (alcohol)” in an emphatic way, in the following: **ɔvenwo** [·↘] he is (very) drunk again! and as answer to a question: **ɔnwo** [·] he drinks, i.e. he is a habitual drunkard (worse than **ɔd-anyo** [·]).

nwonwonwo [...] yellowish (like half-withered leaves; used with the verb **ba** [↗]).

nweẽĩ [·] thin; narrow; **ɔũa nweẽĩ nɔ** [···] he is a thin man; **ɔũa ne nweẽĩ** [···] a thin man; **owa n-ɔye nweẽĩ eɽ-urabo ɽa** [····↘] is it a narrow house you are going to build?

nwue [↗]; *cf.* **na** 1 [·].

nya 1 [·] (1) to open (mouth, eye); **nya** [·] **aɽu_a** (short for **ɽua**) [·↗] lit. “to open somebody’s eye”: to cause admiration; **ẽũ-ũĩĩ nya ỹ-ãɽu_a gbe** [·↗···] lit. “his matter has opened my eye very much”: I admire him greatly (the **ɽ** is not nasalised). **ny-unu** [·] to open one’s mouth. **nya** [·] **unu** [·] to astonish; to surprise; **ɔnya ỹ-unu** [··] it surprised me (*v.* **kpa** 2 [·] **odĩ** [·]). (2) to tear apart a piece of wood partially split, or,

a branch of a tree (*v.* 1) where the mouth and eye are also “split” openings; also **nya** [·] **fua** [·]; *v.* **igẽgẽ** [···].

nya 2 [·] (1) to tire; to weaken; used with **obo** [·] and **owe** [...], apparently after some exercise only; *v.* **wɔ** [↗] which is used with **egbe** [·] only, and **xã** 2 [↗], **hũhũ** [·], used of food; **owe nya ỹ** [···] “(my) feet have weakened me”: my feet are tired (after a walk).

nya 3 [·] to be bright, ablaze (fire); **ɔnya kpoo** [··] it is very bright, in full blaze; *v.* **ba** [↗].

nya [·] an auxiliary verb used in connection with **rhirhii** [··]; indicates a generalizing clause, best translated by “ever, however” or “possibly”; **ũ-ɔnyarhirhii ɽaye he, t-iyami-ɔẽ** [↗···↗···↘] however (possibly) it may be, I shall certainly see him; **ẽũi n-ɔnya-rhirhiiɽaxĩ, t-iyamu_ẽ** [·↗·····↘] whichever thing it may (possibly) be, I shall certainly catch it; e.g. when fighting against the influence of witches, or else, of an animal that has entered the house at night.

nya 1 [↗] (1) to possess; to own; **ĩ-ũnya_ebe na** [↗···] it is he who owns this book; **m-ɔnya_(o)wa na** [↗··] it is I who own this house; **ɽa nya-ĩĩ** [·↘↗] who owns it? whose is it? **n-ɔnya ỹ** [···] “my Lord” (Bibl.); my master; but **n-ɔnya ỹ** [·↘] he who spoilt me, *v.* **nya** 3 [↗]; **n-ɔnya-eũa** [···] “our Lord”. (2) to be above; **ɔketota nya_uhuũ-en-ekpetĩ** [··↗·····] and he was sitting on the box; **ɔkeri_ɔba nya agbõ hia** [·····]

ny-unu [·]; *cf.* **nya** 1 [·].
nyuũu [·] (1) to shine (of the sun); **ovẽ nyuũu** [...↘] the sun shone. (2) to become glazed, of eyes in death, or in a faint; followed by **ɽua** which is also shortened to **ua**, **oa**; **ɽnyuũ-ãɽo-a v-ɽɽawu** [...·] "he changed his eye" when he was about to die.

o [·] (or [·], according to the preceding tone) an emphatic particle, added e.g. to greetings; **koyɔ o** [··] hullo! (as reply, or used when at a distance from the addressed).

oba [·] a pattern similar to a chain; **oba n-uɽi** [...·] "two hundred oba": two chains interwoven.

obele [··] paddle.

obeko [·↘] side of abdomen; *cf.* **eko** [·↘].

obele [··] track cut through the bush with a machet, not cleaned; mostly a casual track not destined to be used as a path. Once a track is cleared, it is an **ode** [·].

obi [·] poison.

obieũe [··] a snake; striped and shining like velvet, very beautiful; harmless; *v.* **enye** [·].

obiɽiki [...·] throwing-net (for fish); *cf.* **Jekri obiriki** [...·].

obobo 1 [·] a timber tree, two kinds: the white **Obobo**: **obobo nɽfua** [···]: *Guarea Kennedyi*; and the black: **obobo nexwi** [···] *G. thompsonii*.

obobo 2 [·] a food: cooked yam, mashed with oil.

obobo [·↗] flower.

obodo [...·] turning rapidly round in dancing, pirouette; *v.* **gbe** 1 [·].

obo [·] (1) arm, hand. (2) side; **ob-erha** [··] "father-hand": right-hand side; **ob-erh-ɽũa** [·↘·] a man's right-hand side, *v.* **ode** [·]; **ob-iyē** [··] "mother-hand": left-hand side; hence also: **ob-ɽkpa** [··] one way. (3) from (with **ev-** 1), e.g. **ɽd-ɽe v-obo ṽe** [·↘·] "he bought it in my hand": from me. (4) handle, in **ob-ikεke** [··] handle of a bicycle. (5) "the hand" as a force that is worshipped; *v.* **ikεga** [·↘·]; (6) title of a chief who represents the **Oba**'s **Obɔ** (in the sense described under 5); one of the "body-titles" (**egi-egbe** [···]); *cf.* **abo** [·].

obɔkeũe [...↘·] quickness; alertness; **obɔkeũ-ɽĩĩ v-eũi n-aɽu ye ṽe ne gbe** [...·↗·↘·] "his quickness in doing things pleases me much in him (**ne** [·↘])"; *cf.* **obo** [·], **kεe** 2 [↗].

obwe [··] clay from river bank, used by potters, and by blacksmiths to build funnels for their bellows.

odã [··]; *v.* **gbe** 1 [·] **odã** [··], and **idãw-εsĩ** [···]. The original meaning seems to be "heel".

odede [··] senior; grand-, in names of relationship, *v.* **iyē** [··] and **erha** [··]; **oded-εĩĩṽi** [···] senior of the **Obia** [·]-society; *v.* **ekeze** [...·], **iyē** [··].

ode [·] (1) general term for way, road. (2) a cleared bushpath; **od-abɔtɔ** [·↘·] a short-cut not known to the public; **od-ɽfiãmu** [·↘·] short way (general term); *cf.* **fiã** [·], **mu** [·]; *v.* **okuo** [·↘·]; **od-oɽe** [··] entrance to the compound (from the street); *v.* **obe**le [...·], **ukpo** [·], **fiã** [·].

(3) manner of doing something; **ode** *n-iřã ru_ε la ɔna xĩ* [...↗...] "the way they do it (pass) is this": that is how they do it. (4) (with following genitives denoting locality), expands the area referred to by the following genitive, making the precise significance into something more vague. **od-ařo** [...↘] in front, ahead; in front of. **od-iyēke** [...↘...] at the back; behind; **od-iyek-owa** [...··] behind the house. **od-ob-erha** [...··] the right side; **la y-od-ob-erha_a** (**ye** [↗]) [...···] go to the right ("way of hand of your father"). **od-uxuũu** [...··] upwards; above; **od-uxuũ-ẽřẽ** [...·↗] above it. **od-ɔwara** [...↘...] straight on, used metaphorically in **od-ɔwara eř-ɔguã_ẽũ-ũřẽ la** [...↘....↗] "straight on it is (that) he is talking his word pass": he is talking in simple, plain words. Expressions of a more specified meaning: **od-uw-owa** [...··] (**uwu** [...·]) inner apartments of a house where guests do not usually enter, i.e. the last **ikũ** [...↘] and its **uyuya** [...↘] and **ɔgwa** [...·]). **od-εrie** [...·] women's apartment in a house, harem (**εrie** [...·] alone usually means "Oba's harem"). **odĩ 1** [...·] (1) wall round compound in houses of the old type, (new houses opening directly on the street). (2) room between compound wall and buildings. (3) neighbourhood, district; cf. Yor. **odĩ** [...·]. **odĩ 2** [...·] a deep spot in a river. **odĩ** [...·] a position in the **ogwega** [...↘]-divination (o.c.c.o.); of Yor. origin?

odĩ [...·] deaf and dumb person; cf. Yor. **odĩ** [...·]. **odibo** [...] favourite servant who knows all the secrets of his master. **odigba** [...] (1) broad coral collar worn by the **Oba** and some chiefs; often seen in brass-work; e.g. L.R. p. 23. (2) appellative for a pig's neck. **odiγi** [...] (1) natural pond or lake as caused by a river (e.g. at **Obajere**, **Iyanɔmɔ**, **Udo** and **Aři_ɔnya** [...··]); v. **ɔγɔɔ** [...·]. (2) an **ihẽ** [...↘] near **Udo** [...·]. **odĩɔũa** [...] sacrificial killer (beheading at human sacrifices in the old days); cf. **ɔũa** [...↘]. **odo** [...·] (wooden) mortar; cf. Yor. **odo** [...·]. **odo 1** [...·] (1) mangrove, *Afzelia bipindensis*; also called **odo n-inia** [...··] "the root mangrove", from its many long roots; **odo n-ɔwε** [...↘] "the male mangrove" is *Rhizophora racemosa*, with stronger wood. (2) sort of potash (stronger than **ikaũ** [...·]); obtained from the wood of the mangrove by cooking it and leaving the water to evaporate on the fire; used to thicken soups (**owo** [...·]), and also in the preparation of medicines. **odo 2** [...·] a disease: probably ascites. **ododo** [...·] scarlet-cloth; cf. Yor. **ododo** [...↗]. **Ododua** [...↗↘] name of a masquerade held during **agwe_ɔγεne** [...··]; the masquerade is also called **εřiũi_ododua** [...··↗↘]; cf. Yor. **Odudua** [...↗·] and Bini **Oγodua** [...↘]. **odo** [...↘] there (further away than **eva** [...↘], and less distinct); **iřã**

r-odo [ˈ.ˈ.ˈ] they are there; **dey-odo hia ma** [ˈ.ˈ.ˈ.ˈ] is everything all right there? (lit. "all the there").

odõyõ [...] (1) froth coming out of children's or sick people's mouths. (2) caul.

odudu [ˈ.ˈ] a children's disease: spasms; **odudu** was stated to be a witches' name because they are as merciless as the disease.

oduma [...] hyena (probably); not native to Benin, but occasionally shown round by northern (Nupe) people. Said to knock a man down with its fist (!), and to restore him to life by a second blow.

ofẽ [ˈ.ˈ] rat; mouse; cf. Yor. **ɔfõ** [ˈ.ˈ.ˈ].

ofi [ˈ.ˈ] yaws.

ofigbõ [ˈ.ˈ.ˈ] palm-oil; **ofigbõ-t-ima dɛ** [ˈ.ˈ.ˈ.ˈ] it is palm-oil we are buying.

ogi- [ˈ.ˈ] prefix used in the formation of ordinal numerals, with the exception of **okao** [...] "first", e.g. **ogieva** [ˈ.ˈ.ˈ] (a) second; (b) companion; playmate; colleague; somebody living at the same house (as a term of address, **oko** [ˈ.ˈ] is used); **ogieha** [ˈ.ˈ.ˈ] third; **ogigbe** [ˈ.ˈ.ˈ] tenth, also **ukpogieva** [ˈ.ˈ.ˈ.ˈ] etc.

ogi [...] a creeper, *Citrullus vulgaris*; its fruit; it produces seeds which are used as ingredients of **ev-ariɛ** [ˈ.ˈ.ˈ] "native butter".

Ogiaũɛ [ˈ.ˈ.ˈ] (1) a chief who probably is the descendant of a dynasty ruling in Benin before the present one. (2) a sib; its senior is the chief bearing the same title; its centre is in Benin City on the left side of Sakpoba Road; the sib is said to be big

and scattered everywhere; its greeting is **la_ɛrɛɛ** [ˈ.ˈ.ˈ]; v. **ɛgbɛɛ** [ˈ.ˈ.ˈ], **Ubi** [ˈ.ˈ].

Ogida [ˈ.ˈ] (1) name of a village situated on the Siluko Road. (2) help in childbirth; often given by inhabitants of the above-mentioned village, though nowadays it is no longer their special task.

ogidigbo [ˈ.ˈ.ˈ] a drum (similar to **oxa** [...]); cf. Yor. **ogidigbo** [ˈ.ˈ.ˈ].

ogie [ˈ.ˈ] (1) a ruling chief, or, hereditary village-head; in some praise-names the word also applies to the **Ọba**, e.g. in **ogie n-ɔny-agbõ nya_ɛfiũi** [ˈ.ˈ.ˈ.ˈ.ˈ] "the ruler who possesses world and (possesses) world of the dead"; **ogie n-ɔgbɔ-ũa ɛdɛ n-uwu_ix-ũũa (xõ [ˈ.ˈ])** [ˈ.ˈ.ˈ.ˈ.ˈ.ˈ] "the ruler who kills a man on the day when he is not in need of death". The following expressions containing **ogie** have a special meaning: **ogie_iyi-oto** [ˈ.ˈ.ˈ.ˈ] "a ruler cannot sleep on the ground": a platform for sleeping, made of sticks and planks; also, a European bed; v. **akpɛkpɛ** [ˈ.ˈ.ˈ]; **ogie n-ɛũɔ_ũroxo** [ˈ.ˈ.ˈ.ˈ] "a ruler who has no servants": act of making an **ihoi** [...] in the game called **isɛ n-ata** [ˈ.ˈ.ˈ]. (2) senior, headman; **ogi-ewaisɛ** [ˈ.ˈ.ˈ] senior of the **ewaisɛ** [...] who attend to the **Ọba's Osũ** [ˈ.ˈ]; he represents the **Ọba** at that shrine and acts for him. (3) main; chief; principal, of animals, plants, objects; **ogi-avã** [ˈ.ˈ.ˈ] midday; **ogi-ɛkpɔyɔɛ** [ˈ.ˈ.ˈ.ˈ] a tree bigger than **ɛkpɔyɔɛ** [ˈ.ˈ.ˈ]; perhaps identical with **uvi n-Esã** [ˈ.ˈ.ˈ]; **og-ihuũu** [ˈ.ˈ.ˈ] a

bigger variety of millipede, with a red head; **og-ixiũi** [· · ·] a tree, *Kigelia africana*; **ogi-ovu** [· · ·] a tree, *Antiaris africana*; the bark is used in making a kind of leather bag (**ekpoki** [· ·]); **ogi-uro** [· · ·] goal; mainly on the board of the game called **isε** [· ·], but also in general use. The following examples do not show tones indicating a genitive relationship as the preceding ones did: **ogiasõ** [...] midnight; **ogioha** [...] “king of the bush”: a name for the leopard; **ogiukpo** [...] dais (of mud) at the **εguae** (for the **ɔba**) as well as at the **Ezomo**’s [· · ·] house, at those of some big chiefs, and at the shrines of gods; **ogiuzo** [...] an antelope, a little bigger than **uzo** [· ·]; its skin is similar to that of **εrhue** [· ·]; *cf.* **egie** [...], **igie** [...], **ugie** [...].

Ogi-efa [· · ·] (1) title of a chief. (2) a sib headed by the chief

Ogi-efa [· · ·]; the real name of this sib is probably **Iso** [...]. Its centre is at Benin City, to the left of Ikpoba Road. The greeting in the morning is **la_εso** [· · ·]; *cf.* **ogie** [...]; *v.* **εgbεε** [· · ·].

ogie [· ·] laughter; **ogie rhie ũε** [· · ·] “laughter takes me”: I must laugh; *cf.* **gie** [· ·].

ogigbã [· · ·] “wild yam” in bush, is not eaten; *v.* **ema 2** [...].

ogioigio [...] goodheartedness.

ogioũibi [· · ·] charcoal, used by blacksmiths; mixed with the leaf of **ogbigbo** [· ·] applied to walls of houses (*v.* **usie** [· ·]); *cf.* **giẽ** [· ·], **ibi** [· ·].

Ogi-uwu [· · ·] “king of Death”: the personified Death; he causes thunder as well.

ogo [...] overgrown clearing in the forest indicating site of an old farm; **og-ugbo** [· ·] is used with following **ukpo** [· ·], e.g. in **og-ugbo n-ukpo** [· · ·] farm of last year; **og-ugbo n-εkpia** [· · ·] farm of last year but one (**ogo** alone is used as well).

ogolo [...] mantis; it is said to bring forth “snakes”, i.e. small longish worms that come out of the body of a killed mantis; therefore it is called **ogolo n-ɔbi-εnye** [· · · · ·] “mantis that bears snakes”.

ogoro [· ·] male of **a-**, or **ɔελε** [· ·]; *v.* **adekẽ** [· ·].

ogolo [...] long monkey-tail; **ogol-eme** [· · ·] tail of monkey (more used than the single **ogolo**).

ogũ 1 [· ·] (pl. **i-**) (1) blacksmith, also: **ogũ ematõ** [· · ·]; but **ogũ_ẽtũũ** [· · ·] is brass-smith. (According to more recent information from A., only the **i-** prefix is used in both these expressions.) Both blacksmiths and brass-smiths are “gangs” of the **ɔba**; the brass-smiths form a separate sib (*v.* **Igũ_ẽtũũ** [· · ·]). (2) the planet Mars. (3) **ogũ n-amε** [· · ·] a sea-animal (whale, shark?); breaks canoes with its back, therefore called **n-ɔva_oko** [· · ·] “that breaks canoes”; *cf.* **Ogũ 2** [· ·].

Ogũ 2 [· ·] the god of iron, smiths, hunters, and warriors; one of the highest gods in rank; all the iron is under **Ogũ**. His sanctum in the house (every compound has an **Ogũ**) is composed of pieces of iron, but when a sacrifice is made all iron implements must be taken to the **Ogũ**. If one does not sacrifice

to it one may wound oneself with a knife or any other iron tool. A reason for a sacrifice may be the too frequent menstruation of a woman. The sacrifices consist mainly of dogs, tortoises, and snails, and oil must be used in them; *cf.* **ogũ** ɪ [·] and Yor. **Ogũ** [·↗]; *v.* **ɛfae** [·↘].

oguã [·↘] (1) a house at the **ɛguæ** [...] in which **agwɛ** [...] is held. (2) occurs in **ɔruɛɛ n-oguã** [...] eunuch in attendance in the royal harem; it seems that these eunuchs are victims of accidents during circumcision "due to their having been bewitched."

oguãyo [·] a timber tree, *Khaya ivorensis*, "Ogwango".

ogue [·↘] poverty (cannot be used with the verb **gbe** [·]); *v.* **ovi** [·].

oguzuma [·] a brown antelope.

ogwa [·] fish-basket (trap).

ogwɛga [·↘] (1) a tree, *Detarium senegalense*, also called **erh-õgwɛga** [·↘]; the seed is broken in two parts and put on strings (four halves on each string) as an instrument for divining. There is another tree bearing the name **ogwɛg-odĩ** [·], "the deaf **ogwɛga**", *Klainedoxa gabonensis*; its fruit is used as a substitute for the **ogwɛga** [·↘] proper, though it is not believed to be as useful for the oracle. Another substitute is the fruit of the **axwɛxwɛ** [·] tree. (2) the method of divination (*v.* also **ominigbõ** [...]) in which the seeds of the above-mentioned tree are used. The instrument of divination consists of four strings each of which contains four

halves of the seed. At one end of each string a small bell (**ɛro** [·]) and some cowries are fastened. The diviner (**ɔb-ogwɛ** [·↘]) seizes one end of each string and throws them with the intention of turning them upside down. The subsequent arrangement of seeds is then analysed (*v.* **eria** [·]) according to a certain code (**itie** [·]), the criterion being the "open" or "covered" position of the seed-halves. The analysis is said to proceed at first from the right side to the left and, after that, in the opposite direction, but as if the arrangement were looked at from the other end of the strings. The different positions have names, e.g. **odĩ** [·] is a string with the two outer seed-halves showing their inside, and the two inner halves showing their cover. (Under the headings dealing with these positions, o. v. mean "open", and c. "covered" as reckoned from the top of the string.) The names of the positions are: **odĩ** [·], **oyoi** [·], **ɔruhu** [·], **ɔyæ** [·], **ogbi** [·], **ako** [·], **ose** [·], **ohũ** [·], **erhoxwa** [·], **ɛka** [·], **ɔkã** [·], **ɔva** [·], **etuɛ** [·], **ete** [·], **ɔha** [·] and **eyitã** [·]. As the relations of two strings to each other are always considered, these names are usually combined, e.g. **ɔh-ɔyæ** [·] (**ɔh** + **ɔyæ**). If both positions are the same, their name is followed by **n-abe** [·↘] "combined", e.g. **ɔkã n-abe** [·↘]. The "code" of this divination gives a fixed sentence for each of these combinations, and the task of the

diviner is to explain to his client the meaning of the sentences appropriate to the arrangements of seeds. As these represent certain typical situations in life, their corresponding names in the code are often used as idiomatic ("deep") expressions for these typical situations, *v.* **eh-ɔyae** [· ·] and **ɔkã n-abe** [· · ↘ ·]. The actual throwing of **ogwega** [· ↘ ·] is done in the following way: "alligator-pepper" (**ehĩ-ẽdo** [· · ·]) is chewed and spat on the instrument, then the client holds **uk-iha** [· ↘ ·], "the messenger of the oracle", also called **uta** [· ·], in front of his mouth and asks the master of the oracle (**ɔka** [· ·]) his question. The **ɔbo** then touches all the sixteen seed-halves, saying: **w-ɔĩ-ẽũe n-ɔxare** (**wɛ** [· ·]) [↗ ↗ · ↗ ·] "do you know the word he has said?", puts **uk-iha** [· ↘ ·] between the strings and throws them so that the **ɛroto** [· · ·] and the cowries fall at his side.

ogwi [· ·] mango tree and fruit, *Irvingia gabonensis*; another sort is **ogwi ebo** [· · · ·].

ogwo [· ·] riot, fighting between people of the same town, or the same family; also **igbĩn-ogwo** [· · ·].

ogba 1 [· ·] (1) fence. (2) fenced space, e.g. garden, yard; **ogb-ore** [· · ·] "fence of outside": (a) front part of **odĩ** [· ·], the compound wall; (b) front part of the compound yard; **ogb-oleyã** [· · ·] prison-yard, prison; *cf.* Yor. **ɔgba** [· ·].

ogba 2 [· ·] digging-stick for digging yams; pointed at one end, made of the heavy **uxu**

wood; also called **ogba n-aya kp-ĩnya** [· · · ·] "stick that is taken to dig yams"; *v.* **asegie** [· · ·], **ubi** [· ·].

Ogbe [· ·] the quarter of Benin City in which the **ɛguae** [· ·] is situated; it is there that the **Eyaɛvo N-ogbe** [· · · ·] are living.

ogbe [· ↘ ·] next year; **isɛ l-ogbe** [· · ↘ ·] a salutation addressed to the giver of a present at **ehɔ** [· ·]-time (*cf.* **isɛ** [· ·], **la** [· ·]); reply by the giver: **ogbe magba ro** [· ↘ · ·] "(in the) new year we (shall) live together!"

Ogbelaka [· · ·] a band of people serving the **ɔba** on several occasions: they dance at the coronation-day, beat the drum **enwini** [· ·] at **ugies** [· ·], and perform **ikiewua** [· · ·]; they have a special quarter at Benin City.

Ogbesõ [· · ↗] name of a Bini village, seat of an **ɔxwahɛ** [· ↗ ·] shrine.

ogbe [· ·] house in which a big chief in Benin is buried; every chief living at the **Ogbe** [· ·] quarter must have such a house in **ore n-ɔxwa** [· · ·] lit. "the big town", i.e. the other part of the town, as only the **ɔba** is buried at **Ogbe** [· ·].

ogbi [· ·] a position in the **ogwega** [· ↘ ·]-divination (o.o.o.o.); *cf.* Yor. **ogbe** [· ·].

ogbigbi [· ↗ ·] rapid current of river, brook; **ɛzɛ na lɛ ogbigbi** [· ↗ · · · ↗ ·] this river (or brook) flows rapidly; idiom.: **ogbigbi ɛzɛ lɛ** [· ↗ · · · ↗ ·] "rushing flows the river": things are coming in plentifully; *cf.* **gbigbi** [· ·].

ogbodu [· · ·] a small but noisy bird, the pin-tailed Whydah.

ogboi [...] (1) an ignorant man; **ogboi no v-en-εzo** [....'] he is ignorant in the lawsuit. (2) somebody who is uninitiated into the mysteries of a cult.

oyaba [...] a tree, *Macrolabium macrophyllum*; the wood is used as firewood, the bark (or the juice) as a "medicine" to throw intended evil back on the originator.

oyae [.] (1) share, (2) in a specialized sense: share of anything divided given to the divider as payment for his work; **oyae d-ɔ̃ad-ɔ̃ɔ_ɔ̃na xī** [.] this is everyone's share; cf. **yae** [.]

Oyeye 1 [.] name of a Bini village, seat of an **ɔ̃xwaxe** [.] shrine.

oyeye 2 [.] (1) fruit of the **oxixā** [.] tree, *Spondias monbin*(?). (2) the tree itself.

oyεε [...] prostitution; cf. **ye** [.]

oyεē [...] flock (of pigs, sheep).

oyiā [.] (1) enemy. (2) euphemism for "myself" "you", or "he", when saying unpleasant things. **oyiā ũε** [.] : **iw-oyiā ũε tede** [.] "I say (that) my enemy (I) nearly fell". **oyi-ā** [.] : **oyi-ā_ima** [.] you are not good (when speaking to a man of equal rank; **uma** [.] would be impolite); **ihō-y-aw-amu_oyi-ā n-ode** [.] I heard it said that you were arrested yesterday; v. **oya** [...], **εree** [.]

oyo [.] ram.

oyodā [...] ingratitude.

oyodī [.] a "holding-up" charm consisting of the real charm pressed down under an **abā** [.] ; it is used to hold up law-suits,

to make people fall asleep when the owner of the charm is about to commit a theft, to render motor-cars immovable (said to be practised by Yoruba drivers with an **agadagodo** [.] , the Yoruba equivalent of **oyodī**).

Oyodua [.] a praise-name of Osa; used as translation of the Christian "Almighty" (Akugbe) Of Yoruba origin? cf. **Ododua** [.]

oyoyo [...] yam-beetle; v. **ekpa-kara** [.]

oyohē [.] a tree, *Musanga smithii*.

oyohō [.] the Vulturine Fish-Eagle; its white feathers are used in ceremonial dress.

oyoi [...] a position in the **ogwega** [.] -divination (c.o.o.c.); of Yor. origin?

oyotoke [.] hopping on one foot as practised by boys when playing; used also in a masquerade (**ɔ̃via** [.]) dance.

oyoye [.] a crooked tree put in front of gods' shrines; is considered to be a porter (cripple, **uke** [...]) to the shrine; it is called **oyoye n-εgua-εbo** [.] , "crippled wood of the god's **εguae** [...]" . Since it has the power to obstruct prayers it is given a slice of kola before a prayer, and a share of a sacrifice. The F.D. list classes it as a separate species: *Parinarium glabrum*, but this may refer to one particular **oyoye** only, it being taken to be the Bini name for a tree species.

oyuūu [...] prisoner of war.

oha [.] bush; **oh-igedu** [.] timber concession; **oh-ɔ̃ka** [.] maize field.

ohã [˙] fear; **ohã-ĩẽ mu ẽe** [˙↗˙˙] “his fear is gripping me”: I am afraid of him; **ɔũa n-ohã mũ nɔ** [˙˙˙˙˙˙] “a man whom fear has gripped he is”: he is a coward.
oha [˙˙] a very intoxicating drink obtained from the **oyo** [˙˙] raffia.
ohãgbã [˙˙˙] native doctor’s pupil (serving and learning at the same time); *v.* **ɔbo** [˙˙].
ohaha [˙˙˙] a tree, *Macaranga barteri*; used for firewood only.
ohaũe [˙˙˙] hunger, also **ohaũ-unu** [˙˙˙˙]; **ohaũe gbe ẽe** [˙˙˙˙˙˙] “hunger is killing me”: I am hungry; **ɔy-ohaũe gbe ẽe** [˙˙˙˙˙˙] “it took hunger killed me”: it made me hungry.
ohẽ [˙˙↘] (1) priest (who worships for a community); **oh-ĩsa** [˙˙↘˙] priest of Osa; **oh-ĩkpo** [˙˙˙˙] priest of the year (at **Ɔza** [˙˙]), who tells the **Ɔba** in which year the death-rate will be normal, and in which especially high. (2) Christian minister, also **ohẽ-gbagbo** [˙˙˙˙], **oh-ĩyayi** [˙˙˙˙˙].
ohiã [˙˙] leather.
ohia 1 [˙˙] a tree, *Celtis*; two kinds: *C. soyauxii* and *C. zenkeri*; felled by the Binis during harmattan-time by setting fire to its base (**erh-ẽrhẽ** [˙˙↘˙˙]).
ohia 2 [˙˙] pod; **ohi-ẽvẽe** [˙˙˙˙↘] kola pod; **ohi-ekoko** [˙˙˙˙↘] cocoa pod.
ohĩdĩ [˙˙˙˙] rope used for climbing palm trees; *cf.* **hĩ** [↗], **udĩ** [˙˙].
ohie [˙˙] intermediate season, i.e. (1) small dry season, and (2) cooler interval in dry season.
ohiẽ [˙˙] decision in a lawsuit; *v.* **bu** [↗].
ohio [˙˙] hole, occurs only with **gbe** [˙˙], and in **ohi-ame** [˙˙˙˙]

rain-filled hole in tree; birds bathe, and small animals drink water there, and can be caught; *cf.* **ame** [˙˙˙].
ohioɔo [˙˙↘˙˙] solitary, used with the verb **mu** [˙˙] only, e.g. of a derelict house; *v.* **ivie** [˙˙˙].
ohioũe [˙˙↘˙˙] a tree, *Dialium guineense*; used as firewood only.
Ohiũi [˙˙˙˙] Niger; idiom.: **ya xwi ɛɛ-ohiũi (ya long)** [˙˙˙˙˙˙˙˙] “take lock its Niger (i.e. big flood)”: finish the long argument at that, or, with this decision; *cf.* Ibo **osimiri** [˙˙˙˙˙˙].
ohoya [˙˙˙˙] empty; **ihu ɔg-ohoya v-azekpɛe (ho [↗])** [˙˙˙˙˙˙˙˙↗˙˙] I want an empty bottle afterwards.
ohoye [˙˙↘˙˙] lie; **ohoye_ita** [˙˙↘˙˙˙˙] what I am telling (you) is a lie; *cf.* **ohoyoi** [˙˙↘˙˙˙], **ohoya** [˙˙˙˙].
ohoyo 1 [˙˙˙˙] a dance performed at second burials and at **ehɔ** [˙˙˙]: it is danced in a revolving circle, the dancers wear only an **ebu-luku** [˙˙↘˙˙˙] and have bells in their hands.
ohoyo 2 [˙˙˙˙] dew on the grass.
ohoyoi [˙˙↘˙˙˙] lie; *cf.* **ohoye** [˙˙↘˙˙˙].
ohoho [˙˙˙˙] whole; intact.
Ohove [˙˙˙˙] name of a Bini village, seat of an **Ɔxwahɛ** [˙˙↗˙˙˙] shrine.
ohɔ [˙˙˙] name of a tree (*Entandrophragma?*); *v.* **igɛdu** [˙˙˙˙˙˙].
ohũ 1 [˙˙˙] a position in the **ogwɛga** [˙˙↘˙˙˙˙]-divination (c.o.c.o.); of Yor. origin?
ohũ 2 [˙˙˙] a tree, *Xylopia* (?); very straight and smooth; wood used in roofing, as rafters and poles.
Ohu-ɔba [˙˙˙˙˙] leader of the “gang” **ewua** [˙˙↘˙˙˙], the people who wake the **Ɔba**.
ohu [˙˙˙] anger; **ohu mu ẽe** [˙˙˙˙˙˙] “anger is catching me”: I am getting angry.

ok-iṣaũɛ [·↘.] ants' nest;
ok-ahiaũɛ ni ye zaɣazaya
 [·↗·.....] that (bird's) nest,
 is rough(ly built). (2) shelter
 in **ok-aɣẽ** [·↘.] a shelter made
 of mats; **ok-enwaũɛ** [·...] (also
 e-, only as plural?) shelter of
 palm branches; *v.* **eko** [·].

oko 2 [·] mate, companion (very
 common as a general address to
 equals); **koyo-ko** [··] usual
 greeting; something like Hullo,
 mate! **oko, lare n-aɣaxiã** [·····]
 mate, (come and) let's go!

oko [·] a horn (buffalo-, antelope-,
 or ivory-horn) used by witch-
 doctors to call witches when
 going to give them food.

oko [·] (1) parcel wrapped in a
 large leaf, used for certain pur-
 poses, e.g. sending kola as a
 present. (2) bag, in **ok-uũɛ** [·↘]
 salt-bag woven by the Jekri
 people out of **ɛbo** [·], a reed.
 Salt was formerly sold in these
 bags. They are now obsolete.

okoɔo [··] (1) new-born baby.
 (2) prince; name of sons and
 grandsons (**iwu** [·] and **eye**
 [·]) of **ɔba**, **Ihama** [··],
Ezomo [···], **ɛhiɔba** [···] and
 some chiefs.

oko 1 [·] (1) mould made of mud
 where palm kernels are mashed
 (by treading on them). (2)
 canoe; **ok-erhẽ** [·↘.] "fire-canoe",
 steamer; *cf.* Yor. **oko** [·].

oko 2 [·] a tree, *Fagara kennedyi*.
okũ 1 [·] sea; *cf.* Yor. **okũ** [·],
Olokũ [···].

okũ 2 [·] a box covered with cloth
 carried in **isotõ** [·...]; *v.* **otõ** [·].

okũ [·] measuring rope; *cf.* Yor.
okũ [·].

okuku [·] a method of hair-
 dressing with women: a high

tuft (on the crown of the head)
 with a knot in the middle;
 raised by means of an **uke** [·];
 much worn at **ehɔ** [·] time.
okuku_eha [····] consists of
 three tufts of hair: one in the
 middle of the head; and one on
 each side.

okuku [·...] a disease among
 fowls, called **okuku n-ɔgb-ɔxɔxɔ**
 [·...·] "okuku that kills fowls".

okuo [·↘] war; **okuegbomoto**
 [·↘·] "war does not kill the
 inhabitants": path only known
 to inhabitants of a village and
 used as a means of escape in
 times of war; *cf.* **gbe** [·],
ɔm-oto [·↘·]; *v.* **xõ** [↗].

okuta [··] stone, rock; **okut-osisi**
 [····] flint; *cf.* Yor. **okuta** [·↗·].

okwekwe [·] a tree, *Markhamia*
tutea.

okpa [·] (1) dropping of water, or
 any liquid; bleeding from the
 nose; **okp-ivĩ** [··] rain-water
 passing along the stem of the
 coco-palm; **okpa** also applies to
 the palm leaf tied to the stem
 at an angle and destined to
 direct the water into a pot on
 the earth where it is collected.
 This method of collecting rain-
 water is practised in places
 where water is scarce, e.g. at
Udo [·] and **Enyae** [·], and the
 coco-nut palm gives most and
 the best water; **ya mu_eĩ da y-**
okp-ivĩ (da [↗]) [↗·↘···] go
 and take something to direct
 (scil. the water) to the drain of
 the coco-palm! (2) a worm (?)
 living on trees which occasion-
 ally emits some liquid.

okpa [·] way where something is
 passing: (1) of game; **okp-**
aṣaũɛ [···] "track of animals";

okpa na la gbe [ˈ.ʃ.ˈ] this game-track is well frequented ("passed"). (2) of wind; **okp-ehoho** [ˈ.ˈ.ˈ] a windy spot; **ab-owa na y-okp-ehoho** [ˈ.ˈ.ˈ.ˈ] this house is built (**bo** [ˈ]) on a windy spot (different from **okp-ehoho** [ˈ.ˈ.ˈ], *v.* **okpe** [ˈ]).

okpayā [...] a tree, *Pentaclethra macrophylla*; mortars are made out of the wood. The F.D. list has, besides, **okpay-εε** [ˈ.ˈ] "river-okpayā", *Calpocalyx brevibracteatus*.

okpe [ˈ] big, large, great; **okp-erhā** [ˈ.ˈ] a big tree; **okp-ehoho** [ˈ.ˈ.ˈ] "great wind": storm, tornado; **okp-εε** [ˈ.ˈ] a big present; **okp-εε** [ˈ.ˈ.ˈ] an important lawsuit matter; **okp-εε** [ˈ.ˈ] a big law-suit; **okp-iyo** [ˈ.ˈ] a large amount of money, a heavy fine; **okp-owe** [ˈ.ˈ.ˈ] "big foot": walking with legs wide apart; swagger; **okp-oxuo** [ˈ.ˈ.ˈ] a "big", i.e. rich, woman; **okp-ota** [ˈ.ˈ] "big talk": boasting, hence: **okp-otagb-unu** [ˈ.ˈ.ˈ] a "big talk kills mouth": a boaster who does not consider his words; **okp-ōūa** [ˈ.ˈ.ˈ] a "big", i.e. rich, important, man; **okp-unu** [ˈ.ˈ] "big mouth" (?); usually translated by "word of mouth": an utterance that is not meant seriously, not out of one's own heart; also, boasting.

okpe [ˈ] a flute made from a calabash played by villagers at home and when working at the **εguae** [...].

okpe [...] wine-tapper.

okpetue [...] a secret ceremony performed every morning and evening at the **εguae** [...], about the time of **ugi-erh-oba** [ˈ.ˈ.ˈ.ˈ];

in former times every unauthorised witness of it was killed, later heavily fined (*v.* **ulōūa** [ˈ.ˈ]).

okpia [ˈ.ˈ] (1) man; **okpi-oxuo** [ˈ.ˈ.ˈ] "woman's man": hen-pecked husband. (2) male; **ovox-ōkpia** [ˈ.ˈ.ˈ] boy.

okpoto [...] toad.

okpo 1 [ˈ.ˈ] dog (male).

okpo 2 [ˈ.ˈ] ridge-beam of roof.

okpovie [ˈ.ˈ.ˈ] something like "drumming while others are sleeping", "troubled sleep on account of dances going on during the night" (occurs in a proverb); *cf.* **kpe** [ˈ], **vie** [ˈ].

ola [...] menorrhoea.

oladōdō [ˈ.ˈ.ˈ] uncircumcised man.

oleyā [ˈ.ˈ] prisoner; *cf.* **la** [ˈ] (?), **eyā** [ˈ.ˈ]; *cf.* Yor. **elenwo** [ˈ.ˈ].

Oliha [ˈ.ˈ] (1) a chief, first in rank at the **Uzama** [ˈ.ˈ]. (2) a chief of the **Ogiaūe** [ˈ.ˈ.ˈ], living in his quarter. Of Yoruba origin.

olika [ˈ.ˈ.ˈ] (1) a tree (**olika n-erhā** [ˈ.ˈ.ˈ.ˈ]); its bark and roots, when ground and applied to the skin cure **era** [ˈ.ˈ] "ganglion". (2) a creeper (**olika n-iri** [ˈ.ˈ.ˈ.ˈ]); its roots are used in curing a disease called "black-tongue". (3) condensed, essential, e.g. in **olik-εε** [ˈ.ˈ.ˈ.ˈ] a word in which the essentials of a situation or opinion are condensed; essence of a statement as opposed to unnecessary details.

olima [ˈ.ˈ.ˈ] file; *cf.* Port. lima.

olimēhi [ˈ.ˈ.ˈ] a kind of red yam; swells considerably in cooking.

Olisakeji [ˈ.ˈ.ˈ.ˈ] title used in addressing the **Oba** when he wears a certain dress; from Yor. **orifa keji** [ˈ.ˈ.ˈ.ˈ] "the second

144

in use; said to be preferably used by masters (ɔka [·]) of the art of ogwega-divination.

omu [·] a tree, *Entandrophragma candollei*; similar to ekpiro [·].

omuhē [·, ↑] beginning; cf. **mu** 1 [·], **hē** [↑].

omumu 1 [...] soldier-ant.

omumu 2 [...] a snake believed to have two heads.

omunya [·, ↑] (1) somebody or something put on top. (2) seventh innings at **ayo** [·] game; cf. **mu** 1 [·], **nya** [↑].

ona [·] sketch, pattern.

oni [...] cold weather; **oni fi** [...] it is cold; **oni fi** (or, **bū**) **gbe** [...] it is very cold; **oni gbe ũe** [...] "cold is killing me": I am feeling cold.

onikekeze [·, ↑, ·] a headgear of the **Oba**, without fringes, L.R. p. 23; v. **ede** [·].

onurho [·, ↓, ·] gateway, passage of gate; **onurh-ore** [·, ·, ·] outer compound gate leading to street; gate in house leading to street; **onurh-iyek-owa** [·, ·, ·] gate leading to the backyard.

onusee [·, ·, ·] a kind of white yam that has many leaves; v. **ema** 2 [...].

onwe [...] sun (in the sky); **onwota** [·, ↓, ·] evening sun (from the late afternoon); v. **ovē** [...].

onwi [...] cow (special term for the female, while **emila** [·, ·] is a generic name).

onwina [·, ·] carpenter, nowadays **ekabita** [·, ↑, ·] is used generally, and **onwina** denotes the **Oba**'s carpenters only; it also occurs in the name of the quarter **Iduō-onwina** [·, ·, ·] at Benin City; cf. **nwina** [·].

onwo [·] (1) (wild) bee; v. **uvū** [·]. (2) wax; v. also **ipapa** [...]. (3) honey.

onwonwo [...] toucan.

onyayā [·, ·] trouble; cf. **nyayā** [·].

onyōūe [·, ·] (1) slice; piece, e.g. of fruit like kola when broken into parts; **onyōū-ōkpa** [·, ·, ·] one piece. (2) (one) side e.g. of the road, or of a piece of cloth.

ope [·] calabash used for drinking palm wine; oval iron arrow-head.

ora [·] stain; spot.

ore [·] (1) acquaintances (all the people a man knows); **ōūō_ore gbe** (ūe [↑]) [·, ·, ·] he has many acquaintances. (This meaning given by A. was contested by Ed., who wanted to translate "acquaintances" by **iho** [·] only. He gave the following meaning for **ore**.) (2) the present generation; **ore na_īru_eūi ese fo** [·, ↑, ·, ·, ·, ·, ↑, ·] "this generation never does anything well".

ore [·] pillar.

oriaṛa [...] bile; cf. **ṛe** 1 [·].

oriema [...] a shrub; cf. **ṛe** 1 [·], **ema** [...].

orieue(e) [...] kola-nut holder; v. L.R. p. 243.

orioxo [·, ·] an old expression for **okpehoho** [·, ↓, ·], **efi** [...]; not much in use nowadays.

oriri [...] electric eel; its head is used as a "medicine" in wrestling: makes the wrestler invulnerable and untouchable.

oruaē [·, ↓] (1) (any) relative-in-law; (2) both parties of an agreement for taking care of a cow, goat, or fowl, call each other **oruaē**; v. **nwanie** [·].

orhiō [·] (1) the living strength of a man; it is said to sit on

ekokodu [ˈˌɔ̃ː] (the heart) during one's lifetime. When a man dies, **orhiõ** [ˈˌ] flies away and attaches itself to the wall like a flying animal, thus it listens to all that is said about the deceased and to the prayers given for his next life (e.g. when he has been poisoned, that it may not be repeated, and looks at the sacrifices offered, the dances round the **ukpafẽ** [ˈˌ] of the room in which the deceased is lying, and the oaths sworn by his wives. Only when the body is taken to be buried, does the **orhiõ** leave the house. It goes to **ẽfiũi** [ˈˌ] and, together with the man's **ẽhi** [...] whom it meets there, it goes to **Osa** [...] to "render account". (These beliefs are said to be no longer strong nowadays.) When a man is ill, witches may come and steal his **orhiõ** [ˈˌ]. They then transform it at their meeting into an animal which they kill and eat. The man whose **orhiõ** [ˈˌ] has been stolen and killed in this way must die. He lies on his bed and is delirious ("talking at random"), the white of his eye appears, etc. A man in this condition can, however, tell the name of the witch when a certain strong charm is applied. But the **orhiõ** [ˈˌ] of such a man is still supposed to go to **ẽfiũi** [ˈˌ], so that the stolen "object" apparently is nothing but the victim's strength to live; **orhiõ-řẽ rie** [ˈˌˌˌ] "his strength to live is going away": he is about to die (**o. fo** [ˈˌ] "is finished" is also said). (2) zest, power to do something; **orhiõ ni_ẽ** [ˈˌˌˌ]

"power escaped (lit. 'capsized'?) him": he is tired (also **ẽti fu_ẽ** [ˈˌˌˌ] "power was finished in him"); **orhiõ-řẽ ti fua** [ˈˌˌˌˌˌ] "his power has flown away": he has lost heart (when faced with a big task to be done; also **orhiõ ni_ẽ**). (3) soul (in the Christian sense); **õmi-orhiõ-řẽ fã v-ob-ořuxo** [ˈˌˌˌˌˌˌˌˌ] he saved his soul from sin. (4) **Orhiõ N-õhuã-řẽ** [ˈˌˌˌˌˌ] (Bibl.) the Holy Ghost.

orhiõni [ˈˌˌˌ] laziness; **õõ-õrhiõni** [ˈˌˌˌˌˌ] a lazy man; *cf.* **orhiõ** [ˈˌ], **ni i** [ˈˌ].

Orhiõõ [ˈˌˌˌ] a river, usually called Ossiomo.

orhovie [ˈˌˌˌ] insult.

orhoxwa [ˈˌˌˌ] a staff ca. 6 feet high used by old men when walking; **igb-orhoxwa y-õř-igbõ** [ˈˌˌˌˌˌˌˌˌ] I hit his leg ("calf") with my stick; *v.* **ukpokpo** [ˈˌˌˌ].

orho [ˈˌˌˌ] (1) rainy season. (2) harvest time; **orha_ayena, inya_iyiyã** [ˈˌˌˌˌˌˌˌˌˌˌˌ] we are in the harvest time now, yams are not dear. (3) new (of field fruits); *cf.* **rho** [ˈˌˌˌ].

orhoũe [ˈˌˌˌˌˌ] (1) star; **orhoũe n-uxuũu** [ˈˌˌˌˌˌˌˌˌˌˌˌ] star of the sky; **ubaũ-orhoũe** [ˈˌˌˌˌˌˌˌˌˌˌˌ] light of stars. (2) a big brown beetle flying at night; has a black head with white markings; it is believed to be a fallen star expelled from the sky.

orhoũe [ˈˌˌˌˌˌ] the Grey-breasted Helmet-Guinea-Fowl (or Bush-Fowl); **orhoũe n-õkpõlo** [ˈˌˌˌˌˌˌˌˌˌˌˌ] a big guinea-fowl.

orhu i [ˈˌˌˌ] a musical instrument, probably some kind of horn, with a big mouth; bass; *v.* **kpe** [ˈˌˌˌ].

orhu 2 [·] an **ugie** [...] at which those dead people who had no children, or whose children are still too young, are “given food”, i.e. a sacrifice, by the **Oba**. The food has been prepared by the **Oba**’s mother (**Iyoba** [·]), and after the sacrifice everybody comes to eat from the food. The **igbāniherhā** [....] perform their feat at this **ugie**. It takes place when everybody has finished **ehō** [·], the annual ancestral sacrifice.

Orhua [...] a village on the Bini-**Ora** boundary, near the source of the river **Orhiōō** [·].

orhue [...] chalk found at the river side; symbol of luck; also symbol of the **Oba** in the following idioms: **orhue būřū** [·] “the chalk is broken”: the **Oba** is dead (used at the official announcement of his death by the **Iyase**, three years after the actual death; **wu** may not be used); **oto ri_orhue** [·] “the earth has eaten chalk”: the **Oba** has been buried (after three years). At every god’s shrine there is chalk to be found, and it is widely used for making marks on face, chest, and arms as a sign of luck, as well as for “rubbing” shrines of gods, and for drawing patterns on every shrine before sacrificing (**wuo** [·], **wu-orhue** [·]). **Olokū** [·], the god of the sea and of wealth, is supposed to have brought it. The **Oba** is believed to eat chalk. Chalk is used in sacrifices and at burials.

orhuōunye [·] guest; “stranger in the house”.

ore [·] (also **orete**) (1) town; **or-ēdo** [·] or [·] Benin City; **or-ogiso** [·] “town of Ogiso [·]”: bright side of a cloud (small children are told that **Ogiso**’s town is of a similar beauty); **or-egwi** [·] “town of tortoise”: dark and ragged side of cloud (told to small children, probably because it is rough like the shell of a tortoise). (2) street. (3) outside (the house).

orete [·] a certain animal, roots corn out a few days after it is sown; it is believed to pray to God by standing on its hind legs and rubbing its fore-legs; a hunter shooting at it at this moment is supposed to miss it.

ori [·] corncake (usually wrapped in a big leaf); **ori_ole** [·] a ball of mud with a hole at the top representing a servant of **Ōřōmila** [·], the god of palm kernels and divination.

oriwo [·] a shrub, “bitter-leaf”, *Vernonia amygdalina*; leaf used in a soup, *v. unwōē* [...]; **oriw-eni** [·] (**eni** [·] “elephant”) a tree, *Vernonia conferta*; bark used in the preparation of a soup; *v. unwōē* [...].

oro [·] a coral bead hat, pointed in the middle, worn by the **Oba** and **Ezomo** [·]; some other chiefs (**Osuā** [·] and **Ōsa** [·]) substitute a woven hat (from the **urua** [...] palm) for it; the latter wear the **oro** every time they go to the **Eguae** [...].

oro [·] secret practices (referring e.g. to such practices in witchcraft, the worship of gods, **ugie** [...], and to the “bull-roaring” as practised by the **Ōvia** [·]-society); *cf.* Yor. **oro** [·].

oṛoboto [...] hippopotamus (more used than **eni ame** [...]); cf. **Jekri otobo** [...](?).

oṛoyo [...] muddy pools, mud on the road, "potto-potto"; **oṛoyo r-ode** [...] the road is muddy; cf. **ṛoyo** [...].

oṛoho [...] idleness (only as a genitive following **ṵa** [...]).

oṛoka [...] finger-ring (formerly made of brass, bone, kernel(?), iron and lead; now mostly of silver); cf. Yor. **oruka** [...].

oṛoke [...] horse- or cow-tail; handle sewn with leather; as emblem of Ifa priests (**ṵb-ṵṛṵ-mila** [...]); v. **iyoyo** [...].

oṛu [...] (also **oṛuṛu** [...]) thread; **oṛu na ye tiyitiyi** [...] this thread is twisted; cotton; **oṛuṛu_ebo** [...] a kind of shrub used to demarcate boundaries; **oṛuṛu_ṵa** [...] seed of the cotton tree.

oṛu [...] a larva that lives in the tapping-cut of palm trees (**uḍi** [...] or **ṵṵ** [...]).

oṛugbuṛu [...] a stone(?) found in the stomach, mainly of cows, formed by their food; this is believed to enable cows to eat anything, and is accordingly used as an antidote to poison.

oṛuhu [...] a position in the **og-wega** [...] -divination (o.o.c.c.); of Yor. origin?

oṛuxo [...] wrongdoing, wickedness; cf. **ṛu** [...], **xo** [...].

oṛiṛi [...] a creeper, similar to **eb-ṵḍḍḍ** [...]: probably *Vitex cienkowski*.

oṛiṛi [...] corpse; cf. **ṛiṛi** [...]; v. **ikū** [...].

oṛiṛiyuṛu [...] a tree, *Anthocleista*; has very broad leaves; cf. **oṛiṛi** [...](?).

oṛṵe [...] married state; cf. **ṛṵe** [...].

oṛuṛu [...] avocado-pear, *Pachylobus edulis*; another sort (list of Forestry Dept.): **oṛuṛu-ṛe** [...] "river-pear" *Pachylobus barteri*; yet another sort is: **oṛuṛu-ṛioxio** [...].

osa [...] debt; v. **ṛu** [...], **ṛe i** [...], **ṛe** [...].

Osa [...] (1) the Bini high god, creator of the world; his worship seems to have developed mostly since the times of the **ṵba Ṽsigie** [...]; he has shrines and priests in Benin City only; the cult was stated to be a later outcome of the early Portuguese missionary activity developed after the departure of the European missionaries. The cross plays a rôle in the cult: the **Osa** [...] shrine at **Akpakpava** [...] street contains a cross and a kind of rosary, the state sword of the **ṵba** (**ada** [...]) that is used when he goes to **ar-osa** [...], the **Osa** shrine, was said to bear a cross, and the badges worn by participants in the new yam fast (**agwe** [...]) which are distributed to them by the **oh-ṵsa** [...], the **Osa** priest, are in the shape of a cross. The three shrines in Benin City were said to stand on the sites of early Portuguese chapels. **Osa** is often called **Osanobua** [...], **Erhaṛosa** [...], "godfather", and has also the names **Oyodua** [...], **Ododua** [...] (?), **Udazi** [...], and **Itebite** [...], which have been taken over by Christian translators. Many names containing the word **Osa** [...] seem to be used by Christians

- and pagans alike, e.g. **Osagi-agbō** [...] "god sent to the world"; viz. me; **Osayiūē** [.] "god created me"; **Osaṣ̣ē-xœ** [.] "God knows the mind"; **Igbīn-osa** [...] "I shelter with God". These names are now the only ones used by Christians. A sign representing **Osa** [...] is the **Osagbaye** [...], a white cloth on a "bamboo" pole in the compound; not everyone has it. The meaning of **Osagbaye** is doubtful. (2) God in the Christian sense; cf. Yor. **orifa** [...] (an old form of **Osa** is **Oisa**, **Oṣisa**).
- ose 1** [...] beauty; cf. **mu 1** [...].
- ose 2** [...] a position in the **ogwēga** [...] -divination (o.c.o.c.); of Yor. origin?
- oseye** [...] support, backing up (in a fight, or in any trouble); **osiūi_oseye nē** [...] he backed him up.
- osele** [...] rope or tree put up horizontally seven or eight feet high as a rack for drying corn; also **osel-oka** [...] "corn-osele".
- osē** [...] witness; v. **sē 1** [...].
- osiba** [...] act of bowing and greeting with folded hands as sign of acknowledgment to a skilled dancer after his performance.
- osiko** [...] round part of a log cut off in the process of squaring it, "score" (expression used in timber work); cf. Engl. score; **igbosiko** [...]; v. **gbe 1** [...].
- osisi** [...] gun; **osisi n-agbeva** [...] double barrelled gun; cf. Ibo **osisi** [...] "tree, stick".
- ositua** [...] a tree, *Baphia pudesceus*.
- oso** [...] lump; a whole piece;
- os-orhue** [...] lump of chalk;
- osu_inya** [...] a (whole) yam;
- osu_oka** [...] a (whole) cob of corn (maize); v. **osōē** [...] (a piece, but not one whole).
- Osodī** [...] a chief, representative of the **Ōba**'s dead father who, as such, gives the **Ōba** advice, esp. about the treatment of his wives who may lay complaints before him. He is a member of the **Ibiwe** [...] -socio'y. The **Ōba** must give him everything he wants, but at his death his property goes to the **Ōba**. Formerly he was elected by the oracle, nowadays it is a question of money. Of Yoruba origin; a title in Lagos being **Oṣodī** [...].
- Osoyo** [...] (1) name of a river near **Uhē** [...]. (2) name of a Bini deity (an **ihē** [...]).
- osorhue** [...] the biggest kind of hedgehog or porcupine.
- osōē** [...] a piece of something (but not one whole); **osō-ūkpō** [...] a rag (of cloth); **osō-īnya** [...] a piece of yam (cut off).
- Osū** [...] the power active in leaves and herbs, i.e. in medicines and charms. The **Osū** [...] doctors are considered to be very good at curing (and inflicting) diseases and at playing magic tricks. They are even said to have healed some lepers. Every household also has its own **Osū** [...] shrine; v. **ikū** [...], **owaise** [...], **ewawa** [...].
- Osuā** [...] title of a chief, priest of a royal god (either **Unwē** [...] or **Ōṣa** [...]); he had to eat human flesh in the old days; v. **Ōsa** [...].
- osuakō** [...] incisors; cf. **akō** [...].
- osugba** [...] round loaf of yam-fufu; used by the **Ōba**'s family as

well as the **Ezomo's** [· · ·] and many other families when sacrificing to their **ehi** [· ·] and ancestors; also called **osugb-ema** [· · · \ ·].

osugu [· · · ·] trouble, worry, caused e.g. by magic or by intrigues.

Osuma [· ·] a chief, fourth in rank of the **Eyaevu N-ogbe** [· · · · ·].

osumare [· · · · ·] fabulous shining stone said to be spit out at night time by pythons and vipers in order to attract animals by its light. It is believed to multiply the power of charms; cf. Yor. **osumare** [· · · · ·].

osuṣbṣ [· · ↗] a tree, *Kigelia africana* (?); farmers obtain from it a charm which promotes the growth of yams; cf. **fo** [↗].

osuru [· · · ·] (preceded by **u-**) at once; immediately; mostly used of knocking down in a wrestling match, or of drinking; **yed-ehia u-osuru** (**da** [·]) [· · · · ·] do not drink all at once! **ṣma-ṣṣ u-osuru** (**ma** [↗]) [· · ↗ · · ·] he knocked him down in a moment.

osusu [· · · ·] pointed hair-tuft (with a round base) worn by commoners serving the **Oba**. If not done correctly, it is called **akegbe** [· ·] (e.g. if beginning too high on the head and providing too small a circle as base); *v.* **ugw-akpata** [· · · ·].

ota [· ·] evening; **ota n-εε yade** [· · \ · · ↗] come tonight!

oti [· ·] leprosy; **oti n-uṣṣ** [· · \] "salt-leprosy": "melts like salt"; attacks nose, fingers, and toes; incurable; exudes liquid matter.

otiṣ [· ·] a fruit tree, *Chrysophyllum albidum*. The F.D. list also knows **otiṣ ogi-orio** "otiṣ of

the chief of **Orio**" as *Ochrocarpus africanus* which was not known as a special tree by the informant; there are many **otiṣ** at **Orio**. The meaning of **otiṣ waje** [· · ·] (F.D. List: *Ochrocarpus africanus*) could only be: "are you eating **otiṣ**?" It does not seem to be a special name or sort of **otiṣ**. **oti-eme** [· · · \] "monkey-otiṣ": a tree, *Panda oleosa*.

otiyiri [· ·] an idiomatic expression for **ενε** [· ·]; cf. **tiyi** [· ·].

otiti [· ·] fame; cf. **titi** [· ·].

otohio [· \ ·] trap; catches animals by their feet.

otoṣo [· ·] diarrhoea; curse: **otoṣ-ṣgb-uṣ** [· · \] may diarrhoea kill you!

otṣ [· ·] collective name for the things carried in a procession taking place at the second burial (*v.* **isotṣ** [· · · ·]); they consist of (1) a box (**okū** [· ·]) with its lid open, but tightly covered with white cloth so that no opening is visible; brass figures of animals (e.g. tortoise, leopard, frog, fowl, fish, snake) are tied to the cloth; on the top of **okū** a brass leaf in the shape of a feather, about a foot long, is fastened, as well as brass, wooden and ivory figures e.g. of human beings; (2) a cow or goat, yams, a calabash of oil, a mat, a salt-bag (**εkp-uṣṣ** [· · \]), given by the sons of the deceased to their sib (**εgbṣṣ** [· \]); *v.* **ako** [· ·].

oto [· ·] cf. **otṣe** [· ·]; this form is used after some verbs to indicate a downward motion, e.g. in **gb-oto** (**gbe i** [·]) [· ·], **s-oto** (**se i** [·]) [· ·], and **mi-oto** (**mie** [·]) [· ·]; idiom.: **s-oto s-uxuṣu** [· · · ·] "reach ground reach

above": all over; ɔm-ukpɔ̃ gu-egbe s-otɔ s-uxuũu (gue [ʃ]) [.....] he covered himself all over with a cloth (when going to sleep). Redupl. ototɔ [.\.] means (a) bottom of a vessel: otot-ukpu [.\.] the bottom of the glass (inside); (b) dregs: otot-anyɔ [.\.] the dregs of palm-wine; (c) under: otot-erhã [.\.] under the tree. If motion is implied instead of rest, ototɔ is used with the verbs yi [.] or rie [ʃ], yo [.] : gi-a tota y-otot-erhã na [.\.] let us sit down under this tree! iĩã gwa ri-otot-ɛzɛ [.....] they are pulling (rowing) down stream; iĩã gwa y-otot-ɛzɛ (yo) [.\.] they have rowed downstream (and are back again).

otɛ [..] (1) earth; ground; soil; ot-iku [.\.] spot on which refuse is thrown; dust heap. (2) the Ground, Earth, as a deity. If all the gods are against a man, except the Earth, he "will not quickly die". Its shrine is the inyatɔ̃ [...]. When a suicide has taken place the "owners of the ground", i.e. the ancient owners of the ground on which the village is built, must be called for pacification. A payment is made to them for the sacrifice, whereupon everybody must go inside his house, and they perform the sacrifice, accompanied by ɛmil-ɔvia [.\.] (bull-roaring). After the sacrifice, the rope is cut and the corpse buried. (Suicides are supposed to go to ɛĩũ-ĩmawu [.....] or iduũ-ĩmawu [.....] "the Underworld, or quarter, of the suicides", where they are said

to be kept in chains.) (3) bottom (e.g. of a vessel); idiom.: otɔ-ibie [.\.] "the bottom of the entrails": the bottom of one's heart (as opposed to okp-unu [.\.] "by word of mouth": not quite sincerely); iwahu ɛũ-ɔĩĩ s-otɔ-ibie (sɛ [.\]) [.....] I like him thoroughly (not partially), from the bottom of my heart. (4) floor (of a room, in comparison with ukpo [.\], the mud-niches) in otɔ-wa [.\.]; v. ikpawɛ [...] (in general use, but mainly used of the floor round the ukpafɛ [.\.] in the ikũ's [.\.]). (5) reason (for something); otɔ-ɾe ɔo n-unaxa ɔ-erio [.\.] lit. "what is its reason that you say so?" otɔ-ɾe n-iĩã naɾu ɛe ɛ-ɔna xĩ [.....] lit. "the reason of it that they did it, is this": is why they did it; cf. otɔ [..].

otu [.] a tree, *Cleistopholis partens*.

otu [...] (1) age-group, generation; v. ɛũ [.\], iɾɔɾae [...], ɛyele [.\], ediɔ̃ [.\]. (2) everybody who is about three years older or younger than any individual, is considered as being of his otu, bodily strength being the deciding factor; this not institutionalized idea of otu prevails in apportioning communal tasks to groups of men, in selecting partners for wrestling matches, etc. (3) working-gang, v. olotu [.\.]; cf. Ibo, Jekri otu [..].

otua [.\] a small tree, *Baphia nitida*; used in purification ceremonies; seven leaves of it pinned together are also used as substitute of one's Osũ [.] shrine on travels.

otue [·] salutation; **otu-owie** [··] morning salutation (i.e. the general term, not a formula); *cf.* **tue** [·].

ovalo [...] a tree, *Trichilia heudelotii*. The F.D. list has **ogi-ovalo**.

ovē [...] sunshine; **ovē de ro** [··] "sun has fallen hidden itself": the sun has hidden behind the clouds; **ovē nya re** [··] the sun has risen; *v.* **onwe** [...].

oviā [...] grumbling; *cf.* **viā** [↗].

Ovō[ā]ue [·↘] name of the **Oba** who reigned until the Expedition in 1897.

ova 1 [·] spleen; *v.* **ude** [·].

ova 2 [·] a hard swelling found e.g. in cases of **ov-iy-abε** [··].

ovame [·↘] thirst; **ovame gbe ũε** [·↘·] I am thirsty.

ove [·] sleep; *cf.* **vie** [↗].

ove [·] trunk (of elephant); **ov-eni** [·↘] elephant's trunk; *cf.* **Jekri owere** [...].

ovεve 1 [...] wooden spade; **rhi-ovεve re n-aya z-ekē na** (zε [·]) [····↗] "bring a spade come that we may take (it) to collect this mud" (for house-building).

ovεve 2 [...] centipede; has a forked tail; its sting is very painful.

ovεxe [↗] a timber tree, *Triplochiton scleroxylon*; grows quickly; its light wood is used for packing-cases and ceiling-board; "obeke" "white-wood".

ovi [·] pl. i- (1) child (used with genitives and pronouns); **ovi ũε** [·] my child; **ovi_erha** [··] brother (or sister) by the same father; **ov-iyε** [·] brother (or sister) by the same mother; **ovi_erh-ov-iyε** [···] brother (or sister) by the same father and mother; **ovi_ogie** [...] a

ruler's child; **ovi cūa** [·↘] "son of a person": a freeborn man. (2) young of an animal; **ovi_εmila** [··] calf; **ovi_εxεxε** [··] chicken. (3) young plant; **ovi_erhā** [··] young sapling (also shrub). (4) member of tribe or group within the society; **ovi_aleke** [··] unmarried girl of marriageable age. **ovi_εdo** [··] Bini man. **ivi_ore**, [··] pl., young generation (up to about thirty years of age). **ovi_otu** [··] member of a band, or society; pl. **ivi_otu** also denotes servants living outside the house (where they are serving), so that e.g. **ivi_otu erhā ũε** [···] usually means "the servants of my father". (5) men of a certain social status or calling. **ov-iyokuo** [·↘] "son of campaign": warrior; hence: **ov-iyoku-Ekristi** [···] "warrior of Christ", and **ov-iyoku-Osalobua** [···↘] "warrior of God": member of the Salvation Army. (These terms stand for the organisation when in the plural.) **ovi_ogue** [·↘] (a) "son of poverty": a poor man, (b) "poverty", in **ovi_ogue ũε** [··] "my poverty". (6) small, short, in **ovi_abε** [··] pen-knife (but **ov-iy-abε** [··] "brother of knife": muscle abscess or filaria); **ovi_axe** [··] a small pot; **ovi_εho** [··] a "small voice" like that of a girl (more rarely **ovi_urhu** [...]); **ovi_εgbo xεrhe** [···] a short way ("space"); **ovi_εdε xεrhe** [···] a short time. (7) special expressions: **ovi_akota** [··] dog, *v.* **ekita** [·], **awa** [·]; **ovi_alume** [··] a small bird with a

little red on its tail; larger than
asese [··]; **ovi_aro** [·...·] pupil of
the eye; **ovi_araũe** [·...·] uvula;
ovi_ax-owe [··\·] "little pot
(i.e. bulge) of foot": (pl.) **ivi_awa
n-eha** [··\·] "the three young
dogs": the belt of Orion
(N.W.Th.); **ov-iwu** [·\·] one of
the tribal marks, stretching on
the left side from under the
mastix across the ribs to be-
neath the navel; not marked in
the Oba's family; **ovi_odo** [·...·]
"son of mortar": pestle; **ovi_og
ie kue** [··\·] "the son of a
ruler does not set fire" because
its use as firewood is taboo to
all descendants of **ogies**; a tree;
Maesopsis eminii; its wood
burns very badly and in a con-
cealed way; a purgative is
obtained from the bark; **ovi_o-
gierhaũoto** [··\·] "a ruler's
son does not touch the ground";
ivi_onudo [·...·] (pl.) tribal
marks on the cheeks: ovals
standing upright, not very long;
ivi_ovẽ [·...·] (pl.) "sons of the
sun": small butterflies flying in
swarms, mostly of one colour
only; **ovi_ududu** [·...·] a ball
kept by ghosts in the palm of
the hand; whatever it touches
dies before daybreak; **ovi_uk
woki_uquawe** [·...·\·] knee-
cap; **ovi_ukpõ** [·...·] a substitute
for a loin-cloth (**ebuluku** [·\·]
or **abaũute** [·...·]), tied with a
strip of cloth serving as belt
(**õza** [·]); also shawl covering
shoulders; **ovi_uũuũu** [·...·] im-
plement in the shape of a
"dumb-bell", used in grinding
pepper on **uro** [·...·]; *cf.* **ivi_eze**
[·...·]; *v.* **õmo** [·].
oviaxe [·...·] a timber tree, *Sarco-*

cephalus esculentus; though a
deciduous tree, it is never quite
leafless.

ovivi [·\·] idiomatic for **arhuaro**
[·\·] "blind man".

ovivie [··] a snake, "black mam-
ba"; spits; poisonous; believed
to crow like a cock; *v.* **enye** [·];
cf. **Jekri obibi** [··].

ovuxo [··] he-goat; *cf.* **Yor.
obuko** [··].

oũa [·] measuring implement
(rope, tape, etc.); **oũa na matã se**
[·\·\·] this measure is not
long enough; *cf.* **ũa** [·\·].

oũe [·] a small tree, *Combretum
platypterum*.

owa [·] market-stall (a palm- or
bamboo-shed).

owa [·] a house; a roofed place;
ow-ame [·\·] water-tank; **ow-
ebe** [··] "book-house": school;
ow-egbagbo [··] "faith-house":
church (also **ow-iyayi** [···], *v.*
esosi [·\·]); **ow-ehe** [··] room in
which women live secluded
during menstruation (at **od-
erie**); **ow-ekẽ** [·\·] house built
of mud; **ow-ebõ** [·\·] "god's
house": house containing the
shrine of a god; temple (**ow-
ihẽ** [·\·] is not used); **ow-egbima**
[·...·] house built of cane and
plastered over with mud (Jekri
type); **ow-eki** [·\·] shop (*v.*
esabu [·\·], **owa** [·]); **ow-ẽzo**
[··] Native Court building;
ow-iku [·\·] "(roofed) dust-
bin", *v.* **ot-iku** [·\·] "a place
where refuse is thrown"; **ow-isã**
[·\·] latrine, better **egb-owa**
[··]; **ow-iwowo** [·...·] shack
built of planks.

owere [··] old age; only in
a song: **uyari_õba**, **uyuri_owere**
[·...·] "when you reign

as ɔba, you must attain (eat) old age" and in ɔdiɔwere [...].
owewe [...] a tree, *Combretodendron africanum*.
owe [...] (1) foot, leg. (2) trace; ɣ-owe n-esi ya l-eña [...↗.↘] "look at the trace that the (bush-) pig took to pass here". (3) wheel; **ow-ikake** [...] bicycle-wheel.
owe [↘] broom, sweeping brush; cf. Yor. ɔwo [...].
owi [...] a tree, *Buchholzia*; its fruit is eatable (looks like cooked liver).
owie [...] morning; **owie viɔviɔi** [.....] (or **viivii** [...]) early morning when the mist still obstructs the wide view, at about 5 o'clock to 5.30; **owiewie ũ-ɔkpa** [...↗] some time after the preceding, at about 6 o'clock. Redupl. **owi-owie** [...] every morning.
owo 1 [...] one (in counting).
owo 2 [...] a soup prepared with pepper ground on **uro** [...], crawfish (**ize n-ɔfua** [...]), also ground on **uro**), and potash (**odo** [...], also ground) mixed in oil (**ɛvi** [↘]). Boiling water is poured over it, whereupon it is left to thicken (**ki** [↗]). Poor people use **ev-axue** [↗↗] instead of **odo**.
owoɔo [...] noise of a crowd; cf. **woɔo** [...].
owowo [...] (1) heat. (2) quick temper; ɔũ-owowo [↘...] a fiery, quick tempered man, v. **ibalegbe** [.....]. (3) inflammation of the lining of the uterus (endometritis).
owɔɔo [...] eleven.
oxa [...] (1) story; **gi-ado xaa-xa** (for **xa_oxa**) [↗↗] let us

(come and) tell a story! (2) calling game by imitating noises, e.g. by pressing one's fingers to the nostrils, as done by hunters; cf. **xa** [↗], **kp-oxa** [...].
oxa [...] a big round drum kept at the **ɛguæ** [...], about 5 feet high; used to summon people to some of the **ugie** [...] ceremonies; v. **kpe 1** [↗].
oxã [...] a rat with pointed snout; has an unpleasant smell; on account of its smell it is called **oxã n-aũ-ẽfiũi** (**aũe** [...]) [.....] "oxã, wife of the dead"; it cries **fiẽfiẽfiẽ** [...].
oxi [...] circle; circles are e.g. made on the ground when somebody is about to purify himself after some breach of taboo, v. **ihɔũegbe** [.....]. **oxi_uhuũu** [.....] is the part of the skull on which hair is left when the crown of the head is bald. Redupl. **oxioxi** [...] round.
oxiã [...] walk; **oxiã wɔ ũ-egbe** [↗] walking has tired me, I am very tired; also **egb-oxiã wɔ ũe** [↗]; cf. **xiã** [...].
oxiã [...] (1) "walker": driver-ant, similar to **asaũoto** [.....], possibly identical. (2) **oxĩ-ãsĩ** [.....] "night-walkers": a "gang" of people who in former times roamed through the streets of Benin City and Use [...], killing everybody they met. The heads of the victims were taken to a shrine at the **ɛguæ** [...], and whoever killed fourteen people in the course of one night, was made a chief. They were elected by the **Eɣaɛvo** [...] from the quarter **Iduũ-ihogbe** [...], the **Ogbelaka** [...] people, the **Isiẽ**

ũεro-people and from Use [...]; cf. xiã [·].

oxiε [·] (1) the part near the edge of a flat object, e.g. a table, *v.* igēgē [...]; ʔesi-ε k-oxi-ɔɾe n-ɔɾ ʔede (sike [·ʔ]) [···] don't pull it to the edge of the table in case it falls. (2) something that fills a hole; **oxi-ɔɔ** [··] cork; **rhi-oxiε** gũ ũε ya xi-ɔɔ na [···] "give me a cork to (take) and cork (xiɔ [·ʔ]) this bottle!" **oxi-εwu** [··] button; **oxi-εwu** ũε fiã fua [···] my button came off; cf. xiɔ [·ʔ].

oxixã [··] the tree which bears oʔeye [·ʔ]; also called erh-ōʔeye [·ʔ] and even simply oʔeye which, however, is rightly the name of the fruit; very hardy; used for utōyoto [···] hedges (serving as poles for eru [·]).

oxogbo 1 [··] farm-hut made of sticks and thatched with palm leaves.

oxogbo 2 [··] a women's style of hair-dressing, worn, like okuku [··], at ehɔ [·] time; the hair is heightened with uke [·] and drawn together over the forehead where it is knotted; *v.* uɾo [··], eto [·].

oxoxo [·ʔ] striking with one or two knuckles; *v.* gbe [·]; so [·].

oxɔē [·] continuous quarrelling or enmity; cf. xɔ [·ʔ].

oxuē 1 [··] a tree, *Ricinodendron africanum*.

oxuē 2 [··] a cloth woven from the fibres of raffia leaves.

oxuo [··] (pl. i-) woman; **ixu-εriε** [···] "women of the harem", e.g. as address in the greeting wado_ixu-εriε [···].

salute, you women of the harem! Outside the Eriε, this term would, however, refer to the Ōba's wives, *v.* oloi [··]; **oxu-ɔdiɔ** [···] senior wife of a polygamous household; **oxu-ohaũε** [···] pregnant woman; *v.* εkpo_niyεke [···].

oxuo 1 [··] prescribed individual portion of any common task.

Oxuo 2 [··] name of a deep river near eki_adɔɔ [···]; its praise-name is **oxuo n-iy-ɔmo** [···] "Oxuo, the mother of children".

Oxuũa [··] (1) name of a river, near Ebue [··]. (2) name of a Bini deity (an ihē [··]).

oxurhuxurhu [···] haphazardly; at random (of people snatching things in a hurry, e.g. when cutting up a killed elephant); cf. xurhuxurhu [···].

oxwaba [··] a tree, *Homalium macroptera*; bark used for soup for women after delivery.

oxwae [··] basket; **oxwa-ɔlema** [···] "cook's basket": a basket in which the ingredients for soups are kept on the fire-place; cf. le [·], ema [··].

oxwaxwa [···] harmattan.

oxwεε [··] (1) a creeper. (2) fruit of this creeper, a kind of nut which is eaten with corn (maize).

oya [··] insult; disgrace; **oya gb-oyiã ũε** [···] "an insult has killed (touched) my enemy": I have been insulted, or, met with disgrace; *v.* oyiã [··], ahĩaũε [··].

Oyeɾu [·ʔ] name of a sib; its hereditary head is chief Ezima [··] of Uhē [··] which is also the centre of the sib; its greeting in the morning is la-yeɾu [·ʔ].

oyi [··] thief, robber.

oyimaa [ˈ...] exclamation of annoyance, damn!

oyiya [...] comb; **oyiy-erhā** [ˈ...] wooden comb; cf. Yor. **ooya** [...].

oyo [ˈ] a kind of raffia ("bamboo"), not common; produces a very intoxicating wine.

oyovie [...ˈ] hunting-camp, with a temporary shed; cf. **yo ɪ** [ˈ], **vie** [ˈ]; v. **akpekpe** [ˈ...], **eko** [ˈ], **ago** [ˈ].

oze [ˈ] lead (metal); cf. Yor. **oje** [...ˈ].

ozi 1 [...] crab.

ozi 2 [...] a strong wind, good for farm-burning; **ozi la** [...] a strong wind is blowing; idiom.: **ozi l-uxuūu rie** [...] "ozi has passed above and gone away", i.e. has not had any effect: an impending punishment has not been carried out; **ozi o** [ˈ] an exclamation during farm-burning, when a wind is blowing; to urge wind and fire on; cf. Yor. **oji** [...].

ozikpalɔ [ˈ...ˈ] lizard.

oziya [ˈ] a tree, *Daniellia thurifera*; exudes a gum that is used as a candle, mainly by hunters on their travels; when heated it is adhesive; cf. Yor. **ojia** [...ˈ].

ozubu [ˈ] a curly-haired dog.

ozuɔba [ˈ...ˈ] another expression for **oloi** [ˈ]; cf. **ɔba** [ˈ].

ɔ- [ˈ] conjunctive pronoun of the 3rd pers. sgl.

ɔ̃āxē [ˈ] (1) a kind of **ogi** [...] (**ikp-ogi** [...ˈ]); it is a climbing plant; fruit is white. (2) corpse, v. **ikū** [...].

ɔba [ˈ] the ruler of Benin who lives in the **ɛguae** [...] at Benin City; among his praise-names are **akpɔlɔkpɔlɔ** [...ˈ...ˈ], **uku** [ˈ], v.

ogie [...], **ekpē** [...], **to** [ˈ], **agbaye** [...], **Ayehi** [...]; cf. Yor. **ɔba** [...].

ɔbadā [...] a tree, *Ficus vogellii*; it often occurs parasitically on other trees; a praise-name: **ɔbadā n-ɔkok-ivi ahīaūē** [...] "ɔb. that feeds the children of birds", i.e. all the birds, because the fruit is eaten by birds.

ɔbafi [ˈ] hunting; the hunt; used with the verbs **ru** [ˈ] and **rie** [...ˈ], but apparently not alone.

ɔbanabe [...ˈ] a shrub, *Sphenocentrum jollyanum*; its straight root goes so deep into the earth that nobody is believed to be able to find its end; v. **ogwega** [...ˈ].

ɔbazenu [ˈ] (Yor. **ɔba ju lu** [...ˈ]) "the ɔba surpasses the country (?)") a chief; 2nd senior at **Iw-ɛguae** [...ˈ]; the title is not hereditary; v. **Esege** [...].

ɔbazuaye [...ˈ] "the ɔba chooses the pleasure of the world"; a chief, the third in rank at the **Ib-iwe** [...ˈ] society, or the second, as far as the actual work of the society is concerned, as **Osodī** [ˈ], the first chief in rank, represents the ɔba's father, and cannot take part in it; cf. **ɔba** [ˈ], **zε** [ˈ], **uwa** [...], **aye** [ˈ].

ɔbe (also **εbe**) [ˈ] (1) harm; **okpia na ru eūi ɔbe gbe** [...ˈ...ˈ] this man has done a very dangerous thing (i.e. having dangerous consequences, not only an action entailing danger, such as e.g. killing a leopard; but it may refer e.g. to a barber cutting one's hair without skill, so that it looks bad, or to curing a wound in a painful way). (2) unsatisfactory (scil. work); cf. **εbe** [...ˈ]; v. **ɔmɔbe** [...ˈ].

ɔbɛ [ˈː] a salutation (similar to Yoruba *oku*, *ɛku* [ˈː]) which is followed by another word to specify time, occupation of the one addressed, etc.; ɔb-urhiɔũɛ [ˈːː] “salute with awaking”: good morning (also ɔb-owɛ o [ˈːː]); ɔb-avã [ˈːː] good day; ɔb-ota [ˈːː] good afternoon, or, evening (from ca. 3 p.m.); ɔb-oxiã [ˈːː] “salute with the walk”: welcome! (used to somebody arriving after a journey, or met on the road going home); ɔb-inwina [ˈːː] “salute with work”: greeting used while finding somebody at work; ob-ew-aɹu [ˈːː] “salute with what is being done” is more usual: well done! The latter is also used when praising some piece of work referred to in conversation; *v.* xĩ [ˈː].

ɔbɛɹɛkoko [ˈːːːː] a timber tree.

ɔbɛũɛ [ˈːː] stammerer; *cf.* b-ɛũɛ [ˈːː].

ɔbiɔmɔ [ˈːːː] parent; *cf.* biɛ [ˈːː], ɔmɔ [ˈːː], ɔbiɔmɔĩrieũi [ˈːːːːːː].

ɔbiɔmɔĩrieũi [ˈːːːːːː] “a parent-(who)-does-not-eat-anything”: an imaginary person invoked by parents when their children worry them during meals. They tell them *yati-ɔbiɔmɔĩrieũi re* [ˈːːːːːːːː] go and call ɔb.! to get rid of them for a while; *cf.* ɔbiɔmɔ [ˈːːː], ɹe [ˈːː], eũi [ˈːːː].

ɔbo ɪ [ˈːː] (pl. e-) a “doctor”; there are oracle-, witch- and ordeal-doctors as well as those who cure, or make rain. The oracle-doctors are composed of four different groups according to the different kinds of oracles; there are ɔb-ogwɛga [ˈːːːː], ɔb-ewawa [ˈːːːː], ɔb-akpɛɛ [ˈːːːː],

and ɔb-ɔĩmĩla [ˈːːːː]. The ɔb-ewawa may be an ɔbo n-ɔz-ɪɛ [ˈːːːː] “a doctor who chooses seeds”, i.e. one who gives the name of a suspect to each one of several seeds (when trying to find out the perpetrator of an offence), and finds the guilty one by means of *ewawa* [ˈːːː]. The ordeal-doctors, ɔb-itã [ˈːːː] are ɔb-it-ɔfigbɔ [ˈːːːː] “palm-oil-ordeal-doctor”, ɔb-it-ẽbe [ˈːːː] “leaf-ordeal doctor”, or ɔbo n-ɔd-itã [ˈːːːː] (one who knows all sorts of ordeals). The experts for the feather- and sasswood-ordeals have no special name besides that of ɔb-itã. The witch-doctor, ɔbo n-ɔwa n-azẽ [ˈːːːːːː] “doctor who gives food to the witches”, also called ɔbo n-ɔy-ada [ˈːːːːː] “doctor who goes to the cross-roads”, leads negotiations with witches and pacifies them by gifts of food from his clients. The “curing doctor”, ɔb-odĩ [ˈːːː], bears no outward sign of his profession, but is usually very competent and cures people for money or for their services. A doctor who makes his diagnosis by looking into his patients’ eyes (in case of illness or “juju-trouble”) is called ɔbo n-ɔmi-ãro [ˈːːːːːː] i.e. “a doctor who looks eye”. An antisocial individual working with “bad medicines” may be called ɔb-ɛrhia [ˈːːː] a “spoil-doctor”. A “doctor” who travels round the country and makes a living by it is called ɔbo n-ɔy-eria [ˈːːːːːː] “a doctor who goes grazing”. The four types of oracle doctors are represented by different people. The ɔb-

ogwēga [·\] practises only that sort of oracle. Other doctors may know the method, but they are not called ɔb-ogwēga. If another doctor does not know the ogwēga, he may have to call in an ɔb-ogwēga. The ɔb-ogwēga is paid for his work, but he is also a farmer, as the money he earns is not a sufficient livelihood. The oracle is learned from another ogwēga doctor (without staying with him); itie [·] (the code) is said to take at least three months to learn. After this, eria [·], the analysis of the code-words, is learnt. That is said to take more than six months. If a man is too keen on learning eria so that he starts on it before knowing itie properly, he is supposed never to learn itie correctly. Then he is called: ɔ̃a n-ɔgu-eria x̃iha [...·] "a man who knows analysis waits for the oracle, i.e. the calling out". An ewawa learner must be a servant under a doctor. The ewawa doctor, who is always an Osū [·] priest, also undertakes cures, but they are not as good as the ɔb-odĩ. Most of them also give food to witches. Their servant is called ohāgbā [...] or ɔwaɪs̃ [...]. The apprenticeship takes four to seven years because the pupils learn cures at the same time. Ewawa doctors are payed with money and they only farm when they have a big family. They make many charms, e.g. some for traders ensuring good business, some warding off danger for travellers, some against witches for sick people, etc. Especially

a charm "mentioning a man's name" (ɛb-usueni [·\...] "name-mentioning charm") and a charm speaking by itself (ovi_ɛfi_ĩi [·'·] "son of the Underworld") procure them more clients than the other oracle doctors have. This fact, together with their acting as witch doctors, enables them to make a living by being doctors only, without additional farm work. Their knowledge of herbs is, however, said to be smaller than that of the eb-ɔf̃m̃ila [·'·]. An ɔb-akp̃ɛ [·\...] is mostly an Olokū [·'·] priest, i.e. not a priest at a public shrine, but he has a bigger Olokū shrine in his house than an ordinary Olokū shrine. Many of his clients come to his Olokū shrine and bring things for the yearly Olokū sacrifice (eh-olokū [·'·]). The oracle method is learnt in about six months' time. During this time the pupil keeps his akp̃ɛ [...] in a pot at his Olokū shrine (which nearly every adult possesses). Charms are also put into the pot, and the akp̃ɛ has first been charmed by the teacher, a full communal Olokū priest. Afterwards the akp̃ɛ is put on an ukpab̃o [...] tray and taken to some cross-roads (ada [...]) where it is charmed again and buried with the charm for a fortnight "in order to see the truth". (Ada being a meeting place for witches, spirits, etc., anything hidden there sees them.) Akp̃ɛ and Ogwēga have to be familiar with witches because they procure food for the witches by indicating pacifica-

tion sacrifices, *ese* [...]. After the fortnight, the pupil, having learnt his craft, takes it out and is an *ɔb-akpɛɛ*. The *ɔb-ɔṣṣmila* must be a "priest" of *Ṣṣmila* [...], i.e. Ifa (Yoruba). (But there are no public shrines or priests of *Ṣṣmila*.) *Ṣṣmila* is the Yoruba god of palm kernels (and divination), and people from Akure e.g. are more expert in this method than Bini people. A full *babalawo* [...] (Yoruba name for the *Ṣṣmila* priest) gathers the kernels from the base of *ivī-ṣṣmila* [...], "Ṣṣ. kernels", a special sort of oil palm, and gives them to the pupil. The pupil and his family smoothe the kernels by means of a grindstone, wash them with a charm and keep them for three months in a pot of oil. This is called *ɔvi-ɔṣṣmila* [...] "he has taken the *Ṣṣmila*" (pl. verb). During this time small sacrifices are made to them until the pupil is (financially) able to "take" them. If he has no means he must possibly leave them in the pot for a year. At last, big sacrifices are made over a period of a fortnight during which time the pupil must procure an *axwɛxwɛ* [...], i.e. oracle instrument, of his own. Then the *Ṣṣmila* are taken out and are afterwards put on an *ukpo* [...] (mud bed) on which many cloths have been spread, forming a heap with a shallow cavity at the top. Parrot-tail-feathers are, among other things, added as adornments. The *babalawo* asks the kernels whether the pupil will live long and be prosperous

(i.e. have many children). Only after this installation of the *Ṣṣmila* kernels is the teaching started which takes more than a year, and at the end of which the pupil becomes an *ɔb-ɔṣṣmila*. Some of these doctors are farmers, some traders. They also concern themselves with cures, and they also learn about medicines. The oracle plays a part in their cures by naming the leaves to be used in special cases (by quoting previous instances). The money given to the *ɔb-ɔṣṣmila* does not enable him to live on his practice as is the case with *ɔb-ewawa*. Ordeal doctors are not priests.

Ṣbo 2 [...] name of a sib; their headman is the *ogi-ugo* [...], and their greeting *la-ɔbo* [...]. They are said to be the best doctors among the Binis; their centre is *Ugo N-iyek-orhiɔɔ* [...] which is one of the centres of the *Osū* [...] cult as well. Not every "doctor" belongs to this sib; *v. egbee* [...].

ɔbowa [...] house-builder; *cf. bo* [...], *owa* [...].

ɔbɔdidi [...] (also *ɔbɔtidi*) bad luck; the term involves the idea that some "palaver" is the result of the bad luck or accident; idiom.: *ɔgb-obo y-ɔbɔdidi* [...] "he knocked his hand into bad luck": he had an unlucky hand (said e.g. when something has slipped out of somebody's hand and broken); *v. ɔkpetu* [...].

ɔbuohiẽ [...] (no pl.) "decider": judge; *cf. bu* [↗], *ohiẽ* [...]; *v. bu* [↗].

ɔdado [...] (a rather idiomatic word): a trader who trades on

his own account; idiom.: **ɔkpɔ̃a xĩ-ɔ̃dado** [.....] a “helper” has become a trader of his own: a man who was a nobody before, has become important now.

ɔdafẽ [...] (1) husband; **ɔdaf-ɔ̃** [...↗] your (sgl.) husband. (2) a man with many wives and children; cf. **ɔdɔ** [...], **ukp-afẽ** [..].

ɔdanyɔ [...] drunkard; cf. **da** [..], **anyɔ** [..].

ɔdaũofigbɔ̃ [.....] “oil-tester”: produce inspector; cf. **daũɛ** [..], **ofigbɔ̃** [..].

ɔdɛkuẽ [...] buying on credit; cf. **kuẽ** [..], **ɔxiẽkuẽ** [...]; v. **iyo** [..], **dɛ** [..], **xiẽ** [..].

ɔdiɔ̃ [..] (pl. e-) (1) senior (among some people); **m-ɔɾ-ɔdiɔ̃ v-ima eha n-ɔxiã na** [.....] I am the senior among us three who are going here. (2) senior, headman, of a sib, in **ɔdĩ-ẽgbɛɛ** [..↘]; v. **ɔka_ẽgbɛɛ** [..↘]. (3) pl., age-group of old men; it usually consists of men who are more than fifty years of age; they supervise manual work in the village, entertain strangers, and perform the village sacrifices at the **ɔgw-ediɔ̃** [..], their meeting place, which is also the shrine of the deceased **ediɔ̃** [..] of the community. They prepared **ɛbo** [..↘] for the safe return of the **iyele** [..] in case of war. The **ediɔ̃ n-ɛnɛ** [..↘], the four elders, also called **ikadɛl-ɛnɛ** [..], the four pillars, are the four men who are in control of the internal affairs of a village. These do not necessarily include a chief residing in the village. Their head is the **ɔdiɔ̃-weɾɛ** [..], the most senior man in the village, and the three others are called

ɔzukpogieva [.....], **ɔzukpogieha** [.....], and **ɔzukpogiɛnɛ** [.....]. The **ɔdiɔ̃-weɾɛ** gives his orders after consultation with his colleagues and may impose fines in cases of disobedience, consisting of the seizure of a chicken or a goat. His power has been much weakened with the young generation. He is given a special share of the percentage of tax refunded to the village, of killed animals, and of any royalty that may be paid to the village, e.g. by a timber company, and the other members of the **ediɔ̃ n-ɛnɛ** also receive a share in proportion to their seniority, before the general distribution of the benefits begins; v. **ayik-ɔdiɔ̃** [..], **ɔweɾɛ** [..]. The oldest age-group in the **ɔvia** [..]-society is also called **ediɔ̃** [..]. (4) the spirits of the departed elders of a village, worshipped at the **ɔgw-ediɔ̃** [..]. (5) in **edĩ-ɛbo** [..] “seniors of doctors”: term for the **exwae** [..] and **oko** [..] of a doctor when taken to a place where he wants to feed the witches. The reason for this term seems to be that the **exwae** and **oko** belong to the doctor’s **Osũ** at his home but that they represent the witches in the case referred to, because they are supposed to “send” the food to the witches. “The ones senior to doctors” would, then, refer to the witches; cf. **diɔ̃** [↗].

ɔdɔ [...] husband; **ɔdɔ ɔ̃ɛ ir-owa** [.....] my husband is not at home; **ɔdɔ_ɔ ɔo** [..↗] where is your husband? (also **ɔdɔ ɾue** [..↗] and **ɔd-uɛ** [..↗] in quick speech); cf. **ɔdafẽ** [....].

ɔdɔlagbɔ̃ [...] a "mend-the-world": a reformer; a man who wants to better the world (Amad. Biogr.); cf. **ɔɔlɔ** [...], **agbɔ̃** [...].
ɔduɛki [...] (no pl.) trader; cf. **ɔɔz** [...], **ɛki** [...]; v. **ɔxɛ̃** [...], **ɔɔɛkuɛ̃** [...], **ɔkpate** [...], **ɔɔɔɔ** [...].
ɔdukpɔ̃ [...] weaver; cf. **ɔɔ** 1 [...], **ukpɔ̃** [...].
ɔfɛ̃dĩ [...] palm-nut cutter; cf. **fiã** [...], **ɛdĩ** [...].
ɔfi_oto [...] a bush-rat (the biggest kind of rat); cf. **ɔfɛ̃** [...], **otoe** [...].
ɔfitã [...] "proverb-thrower": a man who says, or has said, a proverb (the word is used in a proverb); cf. **fi** [...], **itã** [...].
ɔfo [...] sweat; perspiration; **ɔfo ɔfo** **ũɛ** [...] I am perspiring; cf. **fo** [...].
ɔfoe [...] a variant of **ufɔ** [...].
ɔfuũegbe [...] "body coolness": peace; cf. **fu** [...], **egbe** [...].
ɔfuũegbe [...] name of a pond at Benin City; cf. **ɔfuũegbe** [...]; v. **ɔyɔɔɔ** [...].
ɔga [...] (1) head-man of a working gang (esp. in a timber camp). (2) (modern usage, said not to be approved by the old people) master; women call their husbands **ɔga** [...] (formerly **ɔɔɔ** **ũɛ** [...]) "my husband"; cf. Yor. **ɔga** [...].
ɔgã [...] a long and straight spear; v. L.R. fig. 68 (the attendant to the left).
ɔga [...] net; **ɔga n-aya kũ_ãxe** [...] net for packing pots (used by potters); **ɔdu_ɔga** [...] he is making ("weaving") a net; cf. Jekri **ɔga** [...].
ɔgãgã [...] man with continuous erection of penis; cf. **gɔ̃gɔ̃ɔgɔ̃** [...].

ɔgeũɛ [...] a tree, *Barteria nigritiana* or *fistulosa*; grows very high, killing all the surrounding trees (v. **akuobisi** [...]).
ɔgezu [...] another expression for **orhɔũɛ** [...] "guinea-fowl"; **uxĩ-ɔgezu ɾa** [...] are you selling a guinea-fowl?
ɔgiode [...] (1) guide. (2) leader: ringleader; **ya ɣit-ɔgiode v-uwa-veva** [...] who was the leader of you two? cf. **gie** 1 [...], **ode** [...], **igiode** [...].
ɔgiɔɾɔ [...] a big chain; **imu_ẽ y-ɔgiɔɾɔ** [...] I put him in chains; v. **eyã** [...] (small chains); cf. Jekri **ɔgiɔɾɔ** [...].
ɔgiɔũa [...] a man who laughs at somebody; cf. **gie** [...], **ɔũa** [...]; (in a proverb).
ɔgo [...] bottle; **kp-ɔgo ni mɛ n-iyas-ame** [...] "wash that bottle for me that I may take it to draw water" (**kpe** [...], **sa** [...]).
ɔgo [...] (1) the raffia, "bamboo", *Raphia vinifera*; **ɔgo na m-iɾewe** [...] this raffia bears (**mɔ** [...]) **iɾewe** [...] (its seed). (2) a palm wine: latex from the top of *Raphia vinifera* (the tree is not felled); v. **exwɛxwɛ** [...], **udĩ-uxuũu** [...], **ikpo** [...], **anyɔ** [...]; cf. Yor. **ɔgorɔ** [...].
ɔgɔgɔ [...] crest (on the head); **ɔgɔg-ɔkpa** [...] cock's crest; v. **etɔyɔtɔyɔ** [...].
ɔguãɛũɛ [...] "word-speaker": speaker (not any rank); cf. **guã** [...], **ɛũɛ** [...]; v. **ɔteũɛ** [...].
ɔguɔũadia [...] (pl. e-) "stay-with-a-man": personal servant; cf. **gu** [...], **ɔũa** [...], **dia** 1 [...].
ɔgwa [...] (1) a type of room in Bini houses which contains a mud couch and opens into another room (**ikũ** [...] or **ɛrie** [...]).

at one side, thus having three walls only; "parlour"; **ɔgu-osũ** [ˈ.ˈ.ˈ] "parlour" of **Osũ** [ˈ.ˈ]; a private **ɔgwa** [ˈ.ˈ] where the **Osũ** shrine is kept; this is situated in the bath-room (**ɛgũ** [ˈ.ˈ]). Native "doctors" cure their patients there; the patients enter by means of a back entrance in order to ensure the privacy of the house. In the case of other people, **Osũ** is kept secret from the eyes of visitors.

(2) **ɔgu-ogũ** [ˈ.ˈ.ˈ] smithy (Bini smithies are open to the road).

(3) **ɔgu-ediõ** [ˈ.ˈ.ˈ] meeting place of the elders in Bini villages; it is likewise open towards the street; discussions and sacrifices to the **Ediõ** [ˈ.ˈ] are held there.

ɔgwagwa [ˈ.ˈ] a trap for animals.

ɔgwaya [ˈ.ˈ] a trap for animals, similar to **ɛvirhi** [ˈ.ˈ.ˈ].

ɔgwalerhã [ˈ.ˈ.ˈ] "tree-finder": man (or men) who searches for timber trees in the forest (a timbermen's expression); *cf.* **gwalo** [ˈ.ˈ], **erhã** [ˈ.ˈ].

ɔgwemoto [ˈ.ˈ.ˈ] "motor-puller": not so much used as **edraeva** [ˈ.ˈ] "driver"; *cf.* **gwa** ɪ [ˈ.ˈ], **emoto** [ˈ.ˈ.ˈ].

ɔgweva [ˈ.ˈ.ˈ] "knowing-two": double-faced people; men who foster trouble by backing both parties; **ɔgweva n-ɛite** [ˈ.ˈ.ˈ.ˈ] "a double-faced man that cannot be despised" because nobody knows his real intentions, and, therefore, his power is considerable); *cf.* **gwe** [ˈ.ˈ], **eva** [ˈ.ˈ].

ɔgwiezo [ˈ.ˈ.ˈ] litigant; *cf.* **gwi** [ˈ.ˈ], **ezo** [ˈ.ˈ].

ɔgwoto [ˈ.ˈ.ˈ] slow time in dancing; *v.* **ɛgbe** [ˈ.ˈ].

ɔgbã [ˈ.ˈ] thirty; *cf.* Yor. **ɔgbõ** [ˈ.ˈ].

ɔgbagbe [ˈ.ˈ] a trap for animals living on the ground.

ɔgbalama [ˈ.ˈ.ˈ] nickname for a man who makes it his business to interfere with other people's affairs ("perambulator"); *cf.* **gbe** ɪ [ˈ.ˈ], **alama** [ˈ.ˈ.ˈ].

ɔgbēbe [ˈ.ˈ.ˈ] clerk; *cf.* **gbē** [ˈ.ˈ], **ebe** [ˈ.ˈ], **ugbēbe** [ˈ.ˈ.ˈ]; *v.* **akowe** [ˈ.ˈ.ˈ]; (Yor.) [ˈ.ˈ.ˈ] which is more in use at present.

ɔgbehē [ˈ.ˈ.ˈ] (pl. i-) fisherman; *cf.* **gbe** ɪ [ˈ.ˈ], **ehē** [ˈ.ˈ], **igbehē** [ˈ.ˈ.ˈ].

ɔgbekpa [ˈ.ˈ.ˈ] boxer; *cf.* **gbe** ɪ [ˈ.ˈ], **ekpa** [ˈ.ˈ]; also **agbekpa** [ˈ.ˈ.ˈ] (an appellation of the god **Ɔxwahe** [ˈ.ˈ.ˈ] of **Udeni** [ˈ.ˈ.ˈ]).

ɔgbɛũeho [ˈ.ˈ.ˈ.ˈ] a man who reveals secrets which he is not meant to disclose; an indiscreet person; *cf.* **gbe** ɪ [ˈ.ˈ], **ɛũe** [ˈ.ˈ], **eho** [ˈ.ˈ].

ɔgbõ [ˈ.ˈ] new; fresh; **ɔɣ-ɔgbõ na** [ˈ.ˈ.ˈ] it is new; **ɔk-ɔgb-õna xĩ** [ˈ.ˈ.ˈ] this is new corn; redupl. **ɔgbõ-õgbõ** [ˈ.ˈ.ˈ] quite fresh.

ɔgbɔlofo [ˈ.ˈ.ˈ] public knowledge, in **mu** **ɛũe** [ˈ.ˈ] **ladĩ-õgbɔlofo** (**la diã** [ˈ.ˈ]) [ˈ.ˈ.ˈ.ˈ] to bring a matter to public notice.

ɔgbugbo [ˈ.ˈ.ˈ] farmer; *cf.* **gbe** ɪ [ˈ.ˈ], **ugbo** [ˈ.ˈ.ˈ]; *v.* **ɔwɛe** [ˈ.ˈ.ˈ].

ɔɣae [ˈ.ˈ] a position in the **ogwega** [ˈ.ˈ.ˈ]-divination (c.c.o.o.); of Yor. origin?

ɔɣe [ˈ.ˈ] (ɪ) belonging to; **ɔɣ-oũe**, **ɔɣ-uũe** [ˈ.ˈ.ˈ] mine; **ɔɣ-ue** [ˈ.ˈ.ˈ] yours (also: **ɔɣ-uwe** [ˈ.ˈ.ˈ]); **ɔɣ-ɔe** [ˈ.ˈ.ˈ] his; **ɔɣ-oũa**, **ɔɣ-uũa** [ˈ.ˈ.ˈ] ours (**ɔɣ-ima** [ˈ.ˈ.ˈ]); **ɔɣ-ua** [ˈ.ˈ.ˈ] yours, pl. (**ɔɣ-uwa** [ˈ.ˈ.ˈ]); **ɔɣ-iřã** [ˈ.ˈ.ˈ] theirs. **ɔɣ-oũe na xĩ** [ˈ.ˈ.ˈ] this is my own. **ɔɣ-a** [ˈ.ˈ] whose; **ɔɣ-a na** [ˈ.ˈ.ˈ] whose is it? **ɔɣa-owa na xĩ** [ˈ.ˈ.ˈ] whose is this house? (2) **ɔ-ɔɣe** [ˈ.ˈ] concerning; as to; with reference to (always

cripple, *v.* L.R. 51 (on 52 uncrippled) and R.D. xvii, 1, 2, 4.

ɔhẽ [...] red ant; builds its nest by threading leaves together in the shape of a ball, and lives inside; they live mostly on kola and unwɔnwɛ [...] trees; they are said to tremble ("shake") always and are therefore used by doctors, when making "medicines" for frightening people (and other purposes).

ɔhẽnika [...] a chief who performs the purification rites in cases of suicide in Benin City (at Ogbe and at the quarter where the suicide occurred). He is not the "land-owner".

ɔka [...] (1) headman (always followed by a genitive); ɔka_ɛgbɛe [...] headman of a sib; ɔka_ɛrhia [...] ringleader (in a bad sense); ɔka-kuo [...] war-chief; ɔka_olotu [...] a title appearing in the history of Benin, "headman of headmen" (Egh. Hist.), also "senior headman". (2) when used alone: master of ogwɛga [...].

ɔka [...] corn (maize); *cf.* Yor. ɔka [...] and Ibo ɔka [...].

ɔkã [...] a position in the ogwɛga [...] divination (c.c.c.o.); (a) ɔkã n-abe [...] the same position occurring on both strings of seeds; it foretells quarrel, hence (b) idiom.: quarrel; *v.* gbe 1 [...]; (c) in erhã n-ɔgb-ɔkã n-abe [...] a creaking tree; of Yor. origin? A combination of ɔkã with odĩ [...] is ɔkãdĩ [...] which is used as an idiomatic word for "heart" (*v.* ɛkokodu [...]) by old men and masters of the ogwɛga [...] divination.

ɔkãhuũ [...] "touch-heads": a catch of two rats in one trap (from both entries, so that their heads touch, counted as trophy at ɛfae [...]); *cf.* kã [...], uhuũ [...].

ɔkaɾuosa [...] (pl. e-) debtor; more used than ɔɾuosa [...] and ɔriosa [...]; *cf.* ɾu [...], osa [...].

ɔkeũioko [...] "seed-planter": planter; plantation-owner (in contrast to the ordinary farmer); *cf.* ko [...], eũi [...].

ɔkikũ [...] a tall cap worn by warriors; *cf.* L.R. figs. 108, 136.

ɔkoto [...] the undermost; *cf.* ke 1 [...], oto [...]; *v.* ɛɾaɛvo [...].

ɔkɔdu [...] big "dane-gun", i.e. muzzle loader, used by hunters for big game such as pig and bush-cow.

ɔku [...] damage; mischief caused to one's self and others; ɔɾu ɔku [...] he has done some damage; a curse: uɾu ɔku [...] may you cause damage! *cf.* ku 1 [...].

ɔkuiku [...] player; *cf.* ku [...], iku [...].

ɔkpa [...] one (but in counting: owo [...]); ow-ɔkpa [...] one house; ɔkpa kekã [...] one only; ɔkpa_iro u-ugie [...] "one is not in twenty": nineteen; ɔkpa nya_ugie [...] "one is on twenty": twenty-one; ɔkpa nya_uɾi [...] 201: this is a holy number, or denotes a very high number, the maximum that can be reached; there are e.g. 201 dances at the ɔba's coronation (apparently the exact number is controlled), or *v.* e.g. Egh. Hist. p. 10, where the ɔba ɛwuage [...] is said to have conquered 201 towns (but *v.* p. 17, where ɔzɔlua [...] conquers 200). This is probably due

- to Yoruba influence, in whose pantheon the number also plays an important role; *v.* **ihĩrĩ** [...], **iwenε** [...].
- ɔkpā 1** [...] wooden plate, always in pairs, smaller than **uro** [...]; *v.* **eōi** [...].
- ɔkpā 2** [...] odd number; term used in a game of guessing grains held in one's hand, *v.* **isε n-ata** [...] "grain-guessing"; *v.* **izu** [...].
- ɔkpā** [...] a blue bird with a long red bill (a kingfisher?); it is considered to be a great achievement to kill an **ɔkpā**, as it does not go into a trap; that is why the old people say when they hear somebody boasting of his hunting exploits: **ugb-ɔkpā ɾa** [...] have you killed an **ɔkpā**?
- ɔkpa** [...] cock; if a cock crows at night it is killed because it makes the night appear to be day: inasmuch as sexual intercourse during day-time is forbidden to women-followers of the gods **Akε** [...] and **ɔxwahe** [...], i.e. to most (in former times to all) Bini women, so that they have to make a pacification sacrifice whenever the cry of the cock reaches them during sexual intercourse at night; **ɔkp-okao** [...] "the first cock": the first crow of the cock: early morning; **uyurhiε re v-ɔkp-okao avie** [...] "you should get up and come when the first cock is crowing", i.e. at dawn; *cf.* **ɔkporhu** [...].
- ɔkpakpata** [...] (pl. i-) player of the **akpata** [...] (a native string-instrument); the players sing historical ballads; *cf.* **kpe** [...], **akpata** [...].
- ɔkpānigiakō** [...] (also a-) (1) "what removes the firmness of teeth": tooth-ache brought about by teething in children. (2) a monster in **εĩiōi** [...]; *cf.* **kpāno** (?), **igie** [...], **akō** [...].
- ɔkpataε** [...] gonorrhoea (in a severe form); *cf.* **kpataε** (?) [...].
- ɔkpate** [...] (1) a trader who buys on full or partial credit and pays when he has sold his goods; *v.* **ɔduεki** [...]. (2) (pl. only, e-) a gang of beggars privileged by the **ɔba** to seize food from the market; they pay an annual tribute for it.
- ɔkpē** [...] side; **ɔkp-ũgbo** [...] side, edge of a farm; **ɔkp-ēze** [...] bank of a river; **ɔkp-ōde** [...] edge, margin of a road; *cf.* **ur-ode** [...] "the passable part of the road".
- ɔkpεlobō** [...] "quick in catching": a name for the leopard; *cf.* **obo** [...]; *v.* **εkpē** [...].
- ɔkpεtu** [...] mistaken handling of a matter resulting in spoiling it; misfortune caused by a mistake; *cf.* **Jekri εkpεtu** [...]; *v.* **ɔbɔdidi** [...].
- ɔkpo** [...] piles; haemorrhoids.
- ɔkporhu** [...] "the crier": a name for the cock; **ɔkporhu okao** [...] "first cock-crow": early morning; *cf.* **kpe** [...], **urhu** [...].
- ɔkpō** [...] staff (for walking); **ɔkp-adowe** [...] crutches; *v.* **ovivi** [...].
- ɔkpōūa** [...] "helper": servant; employee; *cf.* **kpa** [...], **ōūa** [...].
- ɔlema** [...] "fufu-cooker": name of a piece of fufu which a man gives to the woman who has cooked it, after his **ihāna** [...] (sacrifice to his father). He

himself takes the first piece, saying: **ihāna** [..], then he offers the second one to the woman with the words: **mi-ōlema** [..] "take the **olema**".

oleūi [...] "thing-cooker": female servants (prospective wives), cooking for a chief; *cf.* **le** ['], **eūi** [..]; *v.* **ibi-ukoni** [..].

olela [..] doorless passage in Bini houses leading from one **ikū** [..] to another; usually **ovi olela** [..] small passage; *cf.* **la i** ['].

oleza [...] a kind of dance performed at the **Oba**'s coronation; the **oleza** [...] people who come from **Oka** ['](?), on the road to **Sakpoba**, are the only men to sing historical songs at the coronation.

omada [...] (pl. **e-**) "ada-bearers" a group of small boys living at the **Eguae** [...] who bear the **Oba**'s ceremonial sword **ada** ['] (but *cf.* **ukwēbē** [...]) in front of him when he goes out; formerly they went about naked, *v.* **rhuā** [']; *cf.* **mu i** ['], **ada** [']; *v.* **ibieruya** [...].

omae [...] old man (or woman); *v.* **xī** ['].

oma(ɔ)ūaeūi [...] (no pl.) "show-somebody-things": teacher; *cf.* **ma i** ['], **ōūa** [..], **eūi** [..]; *v.* **ɔruōūaeūi** [...].

omaxe [...] (pl. in **i-** is not always used) potter; pots are made by women only; *cf.* **ma 4** ['], **axe** ['].

ometo [...] a yam, the rope of which coils considerably; *cf.* **mō** ['], **eto** ['].

omō iho [..] "children I want": an **ebō** [...] (human-made idol) constructed by women on a path leading to a river, in order that

women and children, when going to the river, may pray there for the increase of children in the village. In its construction **ulelefe** [...] (ant-heap) and **unwerhiōtā** [..] (a tree) are used.

omiarale [...] nickname for people making it their occupation to interfere with the doings of others; *cf.* **miε** ['], **arale** ['].

omioūafā [...] Saviour (**Akugbe**); *cf.* **miε** ['], **ōūa** [..], **fā** ['].

omize [...] woman baking native "rice"; "rice-baker"; *cf.* **ma 4** ['], **ize** ['].

omō ['] (pl. **e-**) (1) son; child; **om-eha** ['] three children (**e-** is not used with numbers); **omō n-ibie** [..] the child I have borne; **om-iwu** [..] son (in distinction from "grandson" or "great-grandson", *v.* **iwu 2** [...]); **om-obo** ['] "child of hand": baby, *v.* **enwe** [..]; **om-oto** [..] "son of ground": native, inhabitant (of a particular village or country). **omō**, not **ovi**, is used with **bie** ['] "to bear", but it is not used with possessive pronouns, which are used with **ovi** [']. (2) appellation for the **Oba**, **Ezomō** ['], and some chiefs (**Ehi oba** [']; **Ihama** ['], and all the members of the **Uzama** [']), when referring to them, e.g. **omō r-owa** [..] is the "son" at home? The term is very respectful, was said to mean "free-born"; it is mostly used in their own house, for, in the presence of the **Oba**, only the **Ezomō** has the right to be called **omō** (besides the **Oba**); *v.* **d-omō** ['], which, however, is

in general use. (3) fruit; **om-erhã** [··] fruit of a tree.
omobe [··] “harmful child”; rascal child; never-do-well.
omuihe [...] (no pl. form) carrier; *cf.* **mu i** [·], **ihe** [·].
ona [...] (pl. e-) this (one); these (in nominal use, *v.* **na** [.]); **na no** [...] it is this one (**ona xĩ** [...] is used as the end of a whole sentence, such as: **ode n-aṣu_ε** **ona xĩ** [...] lit. “the way it is done is this”); **ona no** [...] is it this one? The reduplicated forms, **onona**, and **enena** [··], respectively, are used as well (more emphatic).
one [...] the river crocodile (same as **agbaka** [··]); this is the dangerous kind (*v.* **εyuyu** [··]); *cf.* Yor. **oni** [...].
oni [·↗] (pl. e-) that one; those; in nominal use; *cf.* **ni** [·↗].
Onya [·] a praise-name of the **Ezomo** [··]; **onya n-ogi-uzebu** [····] **Onya**, the ruler of **Uzebu**; *v.* **Uti** [·].
onye [·] a tree, *Uapaca heudelotii*; its roots stand out of the ground “like a gripping hand”.
onyeũε [...] happiness; pleasure; **onyeũε sε ũε v-ihõ ḡ-ṣuoxã ũε biε** [········] I was happy (lit. happiness reached me) when I heard that my wife had been delivered of a child.
onyunua [·↗] surprise; **eũi_õnyu_ nua uwaṣu_εre** [···↗····] it is a surprising thing what you have done to him! (in a bad sense on account of the **εre** [··], *v.* **ṣexerhe** [...]): adding insult to injury); *cf.* **nya i** [·], **unu** [·], **ṣua** [·].
ooo [·] an old formula of greeting,

same as **doo** [·]; it is still used by a few old men.
opaxarha [···] boastful (Egh. Hist.).
opexerhe [...] “palm-oil chop” consisting of yam, ground crayfish, ground pepper, oil and salt; meat may be added, but it is not necessary; it is thus different from what is generally called a “palm-oil chop”; *v.* **eũi** [··].
opia [·] matchet; “cutlass”; *v.* **ixu** [··]. Occurs also in Ibo.
oporhipo [···] a tree, *Sterculia tragacantha*.
Orã [·] the **Orã** country.
oriegie [...] (pl. i-) bearer of a title; titled man; **uni-oriegie eṣ-iṣã xĩ** [······] they are a family of title-bearers (many members of this family have titles); *cf.* **re i** [·], **egie** [...].
oriove [...] foreigner; *v.* **orhuũnyε** [···].
oriuxu [...] “heritage-eater”; heir; *cf.* **re i** [·], **uxu** [...].
orho [...] muddy, swampy soil; wetter than **oroḡo** [...].
orhõ [...] “purification” from state of widowhood, usually effected by sexual intercourse; *v.* **ze i** [·].
Orhogba [·↗] name of an **Orba**, probably represented on the brass plate that is reproduced in R.D. xvi, 4.
orhore [··] waterfall; **εz-orhore no** [···] it is a brook (or river) with a waterfall; *cf.* **rho i** [·↗], **re** [·].
orhoũo [··] worry; trouble; *v.* **ukpokpo** [...].
orhu [··] cluster of yam ropes and branches hanging down from the top of a yam pole (**ikpesi** [...] or **εḡε** [·]).

ɔɾa [ˈ] ocro cut and dried, then pounded to powder: thus it lasts from three to five months, and can be taken as provision when travelling (otherwise it would only last two weeks); this dried ocro is used for soups.

Ɔɾa 1 [ˈ] a god of the Ɖba; *v.* Ɖsa [ˈ], Osuã [ˈ].

Ɔɾa 2 [ˈ] a village situated on the Ifon Road, ten miles from Benin City.

ɔɾe 1 [ˈ] (also: ɛɾe, eɾe, -ɾ-) a particle emphasising the word it follows, e.g. ebe ɛɾ-itie [ˈˈˈ] “it is a book that I am reading”; this particle is also used in stories, etc., at the beginning of a sentence, in order to link it to the preceding sentence; it is also used with a following *no* [ˈ] in the meaning “that,” e.g. ɔɾe *no* [ˈˈ] that’s it; *cf.* ɾe 2 [ˈ]; *v.* *ni* [ˈ], *oni* [ˈˈ].

ɔɾe 2 [ˈ], [ˈ] (also ɛɾe) possessive pron. 3rd pers. sgl.: “his, her, its”. After nasalised vowels, ɔ̃ɾɛ (ɛ̃ɾɛ) is used.

ɔɾɛɾɛ [...] a kind of bean.

ɔɾɔ [...] paralysis; ɔɾɔ kiũĩ_ẽ [...] “paralysis has struck him”: he is paralysed.

ɔɾɔ [ˈˈ] a cactus, *Hugonia platysepala*; it is also called *urhuaro* [...] “eye-blinder”, because its latex blinds a man, if it touches his eye.

ɔɾɔgiɔ [...] a rattle composed of a piece of wood carved with grooves in which hard pellets move.

Ɖɾoma [...] name of a river; it has the epithet: Ɖɾoma *n-ɔnyi k-okũ* (ke) [...] “Ɖɾoma near the sea” (though there is no other river of the same name).

ɔɾue [ˈˈ] (pl. i-) another wife of the same husband; co-wife “mate”; ɔɾue ẽɛ [ˈˈˈ], ɔɾu-ɛ [ˈˈˈ], ɔɾu-ɔɾe [ˈˈˈ] my, your, her, co-wife; *ovi_ɔɾue* [ˈˈˈ] my co-wife’s child.

ɔɾuero [...] a temporary lodger in one’s house; a man who, having no house of his own, stays at somebody else’s house; *cf.* ɾu [ˈ], ero [ˈ].

ɔɾueɾo [...] a cunning man (or woman); *cf.* ɾu [ˈ], ero [ˈ].

ɔɾuebo [...] heathen, the pure Bini word for *ikefeti* [...] (Yor., Hausa) which is, however, said to be more in use nowadays, except in the bush-villages; *cf.* ɾu [ˈ], ɛbo [...], *iɾuebo* [...].

ɔɾuiɾo [...] thinker; *cf.* ɾo [ˈ], iɾo [...].

ɔɾuosa [...] debtor; *v.* ɔkaɾuosa [...].

ɔɾuɔ̃aeũi [...] “teach-somebody-things”: teacher; *cf.* ɾue [ˈ], ɔ̃a [ˈˈ], eũi [ˈˈ]; *v.* ɔma(ɔ)̃aeũi [...].

ɔ̃ɾɔ [ˈˈ] same as ɛ̃iũi [ˈˈ] (world of the dead). It is said to be a word from the *Akure* dialect of Yoruba, but to have been used in Bini for a long time; *cf.* Yor. ɔrũ [ˈˈ].

Ɖ̃ɾmila [ˈˈ] god of Ifa; *cf.* Yor. ɔrũmila; *v.* ɔɾoke [...].

ɔsã [ˈˈ] a kind of creeper; the root is about as big as a yam; the leaf is called *eb-ɔsã* [ˈˈˈ].

Ɖsa [ˈˈ] title of a chief living at *Iduũ-igũ_ẽɾɔ̃ɔ̃* [ˈˈˈˈ] (brass-smiths’ quarter). He used to drink the blood of a human victim (specially killed for him) and to bathe in it during an annual festival.

ɔsa [...] a big ape (chimpanzee?);
v. alazi [ˈɔ̃], *eme* [ˈɔ̃].
ɔsama [...] “plaque-caster”;
 brass-worker; *cf. sa* [ˈ], *ama*
 [ˈ].
ɔse [...] (1) friend; *ɔgu_ɔsi_ɔɔe guã*
u-ila-owa [.....ˈɔ̃ˈˈ] he was
 chatting with his friend when
 I entered the house. (2) mis-
 tress; lover.
ɔsegbe [...] in *ɔsegb-ɔsegbe* [ˈˈɔ̃ˈˈ]
 turn by turn; *cf. se 1* [ˈ].
ɔseba [ˈˈ] a cloth worn by women
 when working at home: it goes
 from the waist to the knees (not
 identical with *ovi_ukpɔ* [ˈˈˈ]
 which is only an undercloth).
ɔsegba [ˈˈˈ] pistol.
ɔsele [ˈˈ] (also *asele*) an insect
 similar to a locust(?) said to
 appear during the dry season;
 eaten by children mostly; *adekẽ*
 [ˈˈ] is said to be the female, and
ogoro [ˈˈ], the male.
ɔseũede [ˈˈˈ] name of an *ɔba*, said
 to be represented on R.D.
 viii, 3.
ɔsexerhe [.....] great damage (e.g.
 such as taking a poor man's last
 belongings, or, stealing things,
 and escaping on the owner's
 bicycle); adding insult to injury;
ɔɔu ũ-ɔsexerhe [ˈˈˈˈ] he caused
 me great damage.
ɔsierhã [...] “hauling-boy(s)”; a
 timbermen's expression; *cf. si 1*
 [ˈ], *erhã* [ˈ], *isierhã* [.....].
ɔsiukoko [.....] (1) (pipe) smoker.
 (2) comet: its halo is compared
 with the smoke of a pipe (but
 there is no myth about it); *cf. si 1*
 [ˈ], *ukoko* [ˈˈˈ].
ɔsiwu [...] cutter of tribal marks;
cf. se 2 [ˈ], *iwu* [ˈˈ].
ɔsobiri [ˈˈˈ] shovel; spade; *cf.*
 Engl. shovel.

ɔsuoleyã [.....] “leader of prison-
 ers”: prison-warder; *cf. oleyã*
 [ˈˈˈ].
ɔta [ˈ] speech; talk; conversa-
 tion; *cf. ta* [ˈ].
ɔtã [...] a squirrel.
ɔtẽ [ˈˈ] a drink obtained by an
 infusion of red plantains; *cf.*
kp-ɔtẽ [ˈˈ].
ɔtẽ [ˈˈ] (pl. e-) (1) relative
 (general term, applies to all
 persons belonging to the same
egbæe [ˈˈˈ]); “brother”. (“Bro-
 ther” is exactly *ovi_erhã* [ˈˈˈ]
 and *ov-iyẽ* [ˈˈˈ].) *ɔtẽ ũe* [ˈˈˈ] my
 relative (male and female); *ɔt-uẽ*
 [ˈˈ] your relative; *ɔtĩ_ẽrha ũe*
 [ˈˈˈˈ] my paternal uncle (usu-
 ally, may also be used for
 “cousin”); *ɔt-ĩye ũe* [ˈˈˈ] my
 maternal uncle; *ovi ɔtĩ_ẽrha ũe*
 [ˈˈˈˈˈ] my paternal cousin
 (most exact term). (2) “com-
 panion” (to non-relatives as
 well), used in the greeting *koyɔ-*
tẽ ũe [ˈˈˈˈ] hallo, my friend!
ɔteũe [.....] “word-sayer”; speaker
 (not any rank); *cf. ta* [ˈ], *ẽũe*
 [ˈˈ], *ɔguãẽũe* [.....].
ɔtĩgedu [.....] tree-feller; gang of
 tree-fellers (timbermen's expres-
 sion); *cf. tɔ̃ 1* [ˈ], *igedu* [ˈˈˈ].
ɔtiɔũaezo [.....] “calling-man-to-
 lawsuit”: plaintiff; *cf. tie* [ˈˈ],
ɔũa [ˈˈ], *ezo* [ˈˈ].
ɔtõkũ [.....] man (or men) wielding
 the measure lines: “line-men”;
 timbermen's expression; *cf. tã 1*
 [ˈ], *okũ* [ˈˈ], *itõkũ* [.....].
ɔtɔ̃ [...] rust.
ɔtomiyɔɔ [ˈˈˈˈ] a praise-name of
 the god *ɔxwahe* [ˈˈˈˈ]; its
 meaning is unknown; *cf. iyɔɔ*
 [.....] (?), *yɔɔyɔɔ* [.....] (?).
ɔvaɣaũe [.....] butcher; *cf. va 1* [ˈ],
aɣaũe [ˈˈˈ].

ɔvasaɾa [....] sawyer; gang of sawyers; cf. **va** 1 ['], **asaɾa** ['].
ɔvãviɛ [..↗] a traveller who breaks his journey somewhere in order to sleep; cf. **vã** [↗], **viɛ** [↗].

ɔvia ['] (1) name of a river. (2) name of the god associated with the above-named river. (3) a society worshipping the god **ɔvia**; its members have to undergo a three or four months' initiation away from home; the members perform masquerade-dances imitating the twisting of the creeper **alɛkɛ** [...] which is sacred to the god; the society has a secret language of its own; *v. Ekpo* [...], *iye* ['], *odede* [...], *ekeze* [...].

ɔviẽ ['] slave; the word is used with tree names following in the genitive relationship in order to denote other trees: **ɔvĩ-ẽdũ** ['] *Garcinia polyantha*; **ɔv-ĩnyi** ['] *Erythrophloeum guineense* and *micrantha*; **ɔv-ĩtue** ['] *Harungana madagascariensis*; wood is stronger than that of **itue** ['], but it has no red latex as **itue** has; **ɔvĩ-okã** ['] (F.D. list only) *Fillacopsis discophora*; **ɔvĩ-ũniɛ** ['] same as **ayako** [...]; F.D. list has *Xylopia quintasii*.

ɔvo ['] reluctance; reluctant; redupl. **ɔvo_ɔvo** ['] reluctantly; cf. **igbɔvo** [...], **gbe** 1 ['].

ɔva [..] a position in the **ogwɛga** [..↘]-divination (o.c.c.c.); cf. Yor. **ɔbara** [...].

ɔvehe ['] another; another one; **ɔvehe ɔna xĩ** ['] another one is this; **ĩɾayarhi-ɔvehe re** [..↗..↘] I am going to bring another one.

ɔvoɔxã [..] (pl. **ibiekã** [..↗]) (1) child; **ɔvoɔx-ũvi** [..], **ɔvoɔx-õxuo** [..] "child-woman": girl; **ɔvoɔx-õkpia** [..↗] "child-man": boy. (There is only a short nasalised glide in front of the -o.) (2) (with possessive pronouns only) wife; **ɔvoɔxã ũɛ** [..] my wife. (3) (only in the pl. usually) servant (only with possessive pronoun).

ɔũa [..↘] (pl. **e-**) man; person; **ɔũaikɔũa** [..↘] everybody; **ɔũa rhɔkpa** [..↘..] (with negative verb) nobody; **ɔũa rhɔkpa ɣere** [..↘..↘] nobody shall come! **ɔũa n-ɔfe** (pl. **eũa n-ife**) [..↘] a rich man; **ɔũa-egbe** [..] an intimate friend; **ɔũa-ẽũɛ** [..↘] "a man of palaver": a troublesome man (but *v. ɔũaẽũɛ* [..] "madman"); **ɔũa-otu** [..↘] member of a society, *v. ovi* [']; **ɔũa-oroho** [..↘] an idle man; **ɔũa n-ɛdo** [..] a Bini man; *v. ovi* ['], (e)d-.

ɔũaababe [....] (pl. **e-**) a man who practises **ababe** [..]; a witch; cf. **ũɛ** [↗], *v. azẽ* ['].

ɔũaɛ [..] a form of the objective (and possessive?) pronoun **ũɛ** (1st pers. sgl.) found after **yi** ['] "(to put) on, to"; idiom. **ɔrhi-ɛwu y-ɔũaɛ** [..] he put a coat on me, i.e. he put the blame on me.

ɔũaẽũɛ [..] madman; cf. **eũaẽũɛ** [..]; different from **ɔũa-ẽũɛ** [..↘] "a troublesome man".

ɔwa ['] epilepsy.

ɔwa 1 [..] an **Ika** village on Benin territory, near the **Orhiɔũɔ** [..] River.

ɔwa 2 [..] castrated animal (a goat if nothing is added); **ɛw-ɔwa** [..↘] castrated goat; **ɛmil-ɔwa** [..↘], **ɛxwi-ɔwa** [..] castrated bull: ox (instead of the genitive

a relative sentence *emila n-aware* [$\dot{\cdot}\dot{\cdot}\nearrow$] is possible); *aw-ɔwa* [$\dot{\cdot}\searrow$] castrated dog (dogs are mostly castrated) (*agbo* [...] “ram” was given with the relative construction only); *d-ɔwa* *gũ ũɛ v-ɛki* [$\dot{\cdot}\dots\dot{\cdot}$] buy me a castrated (scil. goat) on the market! *cf. wa 2* [\nearrow].

ɔwaeñi [...] men selected out of each *otu* [...], who have the duty of distributing any food, etc., obtained by that *otu* as a whole, among its members. There are also men who do the same for the whole village: they divide communal property such as the bag of a hunt or money given to the whole village such as shares of the taxes and royalties for timber, etc. at *ɔgw-ediɔ* [$\dot{\cdot}\dot{\cdot}$], the meeting-place of the elders; *cf. wa 1* [\nearrow], *eñi* [$\dot{\cdot}\searrow$].

ɔwaise [...] (pl. e-) young attendants of the *oh-ɔsũ* [$\dot{\cdot}\dot{\cdot}$], the priest of *Osũ* [$\dot{\cdot}$], the cleverest of whom become priests themselves in due time; their duty is to sweep the compound in the morning and to “revive” (*v. wa* [\nearrow]) the charms (*exwae v-oko* [$\dot{\cdot}\dot{\cdot}$]) at the shrine by spitting chewed kola and alligator-pepper on them. Besides, they fetch herbs, etc. from the bush and prepare medicines from them; they dance at the festival called *eh-ɔsũ* [$\dot{\cdot}\dot{\cdot}$] (*ehɔ* [$\dot{\cdot}$]); *cf. wa 1* [\nearrow]; *v. Osũ* [$\dot{\cdot}$].

ɔwara [...] (1) straight; *er-iri na magũ ũɛ sɔ-ɾe l-ɔwara* [$\dot{\cdot}\dot{\cdot}\nearrow\dot{\cdot}\dot{\cdot}\nearrow\dots$] (*la* [$\dot{\cdot}$]) “the knotty spot in this creeper does not allow me to split it in its length” (e.g. in order to tie yams to the stack (*v. ha_ema*

[$\dot{\cdot}\dot{\cdot}$]) or yam branches to the poles (*v. n-ema* [$\dot{\cdot}$]) with the two parts thus obtained). (2) period; *v-ɔwar-ɛdɛ-hoho* [$\dot{\cdot}\dot{\cdot}\dot{\cdot}$] for (the period of) a whole day (*v. ohoho* [$\dot{\cdot}\dot{\cdot}$]). (3) (*v-ɔwar-ɔkpa* [$\dot{\cdot}\dot{\cdot}$]) (a) at the same time: *ɔd-ehia v-ɔwar-ɔkpa* (*dɛ* [$\dot{\cdot}$]) [$\dot{\cdot}\searrow\dots\dot{\cdot}$] he bought (it) all at the same time; (b) suddenly; at once; *iwañ-ñ-ɔwar-ɔkpa* [$\dot{\cdot}\dots\dot{\cdot}$] I knew him at once.

ɔwegbe [...] “the strong one”: a tree found in the grassy plains (*ato* [$\dot{\cdot}\searrow$]); it has leathery leaves; *cf. wo* [$\dot{\cdot}$], *egbe* [$\dot{\cdot}$].

ɔwɛ [...] (1) male; *ɔm-ɔwɛ* [$\dot{\cdot}\searrow$] male child, boy (used by old men); *v. ukpo* [$\dot{\cdot}$]. (2) a strong, robust man.

ɔwɛ [$\dot{\cdot}\searrow$] farmer (the best word, and generally used by the old people); some young people mistakenly think that it only applies to the *ɔba*’s farmers, and use, therefore, *ɔgbugbo* [...].

ɔwewɛ [$\dot{\cdot}\dot{\cdot}$] a mortar in shape of a funnel; it is fixed to the ground, filled with powder and lit by a fuse; used in second burials, mainly of chiefs.

ɔwewɛ [$\dot{\cdot}\nearrow$] course of an unfinished sentence. Seems to occur only with *v-* “in”, in an idiom given under *s-ukpe* [$\dot{\cdot}$]; *cf. wewewɛ* [$\dot{\cdot}\dot{\cdot}$], *wɛ* [\nearrow].

ɔwo [...] a big bat-like animal.

ɔxa [$\dot{\cdot}\dot{\cdot}$] the cotton tree, *Ceiba pentandra*; the seeds are used for stuffing pillows (*ukohuũ* [...]).

ɔxã [...] white ants; termites.

ɔxae [$\dot{\cdot}$] (1) hero; brave man; strong man; *ɔxa-evẽ okpia na xĩ* [$\dot{\cdot}\dot{\cdot}\dot{\cdot}\nearrow\dot{\cdot}$] this man is a champion in wrestling. (2) also e.g. a man

who is able to hold a big family together and look after them.

ɔxaẽ [·↘] porcupine(?); “hedgehog”; ɔxaẽ rhiẽrhĩ-ũnwɔũe gbe [·↘···] porcupine is very tasty as soup, lit. “makes soup tasty”.

ɔxaeũe [...] (pl. e-) “palaver-decider”: chief; it applies nowadays to “warrant-chiefs” mostly, i.e. such as take part in the jurisdiction of the country; ɔxaeũe is not as important as ogie [...] “ruler”, though all the ogies are exaeũe at present in their quality as members of the Council; cf. xa [↗], eũe [...].

ɔxe 1 [·] stick at the back of a yam stack (or rather rack, eru [·]) sustaining the ugãs (stripped palm branches) which are tied to the main poles (utõyoto).

ɔxe 2 [·] hunter’s ambush in the bush: the ground is cleaned and strewn with ashes on account of the visibility (ɔxe is used at night-time); bananas are put in the middle to entice animals, esp. civet-cats. The hunter sits on egba [·], a stick with two perches tied across; cf. xe [↗].

ɔxẽ [...] (pl. e-) anybody going to, or coming from the market: (a) passer-by; (b) trader; cf. xiẽ [·](?); v. ɔdueki [...].

ɔxerhe [...] a young palm tree (if nothing is added, the oil palm is understood); ɔxerh-ivĩ [···] young coco-nut palm; cf. Jekri ekete [···].

ɔxiẽkuẽ [...] selling on credit; cf. xiẽ [·]; v. ɔdekuẽ [···].

ɔxo [·↗] bad deed; cf. xo [↗].

ɔxɔe [·] worm; ɔxɔ-to [·↘·] earth-worm (found in dust-heaps; different from ikolo [···]); ɔxɔ-

erhã [····] “wood-worm”: larvae of wood-beetles(?); ɔxo-ehe [···] “menstruation worm”: pains before menstruation.

ɔxɔũɔ [···] a sick person; cf. xuxũi [···].

ɔxɔxo [···] fowl; hen; ɔxɔxo v-ibie [····] “hen and chicken”: the Pleiades (N.W.Th.).

ɔxuẽ [·] a tree, *Brachystegia eurycoma* (? F.D. list has okwen); very hardy, like oxixã [···].

ɔxue [·] expensive food; “dandy-chop”; uri_ɔxue gbe [····] you eat too much costly food!

ɔxuẽniezo [...] “law-suit-answerer”: defendant; cf. xuẽnie [···], ezɔ [···]; v. tie [↗].

ɔxwaxe [·↗·] (1) a river. (2) an ihẽ said to have been a great hero and magician during the reign of the ɔba Ewuare [···]. He then transformed himself into the river bearing the same name. His cult is one of the most important cults in Benin; v. ahĩaũe [·↘·].

ɔxwe [...] parrot; among parrots there are believed to be some that report anything they may see in a house to witches; v. eba [···].

ɔxwẽxwẽ [···] a thorny creeper.

ɔyara [···] a man who is careless in behaviour or untidy, e.g. with remains of spilt food on his garments. The reproach of being an ɔyara is mostly made towards poor people; ɔyara_uxĩ, ye v-uy-unwɔũe fũ-egbe hia [····] “you are an untidy man, look how you have taken (ya [·]) soup smeared (fuẽ [·]) all (over) the body!”: look how you have smeared yourself all over with soup!

ɔyɔ [ˈ] a number upwards of seven; in games, e.g. **isɛ n-ata** [ˈ].
ɔyɔ [...] the small boys (under ten years) at the **ɔvia** [ˈ]-society; *v.* **ɔdiɔ** [ˈ].
ɔyugbo [...] farmer; *cf.* **yo** [ˈ], **ugbo** [ˈ], **ɔgbugbo** [...].
ɔyunugie [...] “mouth-sender”: employer of people working on a house; the word occurs only in a song accompanying the treading of mud; *cf.* **ya** 1 [ˈ], **unu** [ˈ], **gie** [ˈ].
ɔza [ˈ] a name; **ɔza** was a wicked, but powerful man whose wives did not dare to run away from his ill-treatment during his life-time, but were glad when he died; *v.* **eve** [ˈ].
ɔza [ˈ] a strip of cloth used to fasten **ovi ukpɔ** [...] (under-cloth) by women; men either wrap it tightly, or wear **ugbekũ** [...] (belt).
ɔzedu [...] interpreter; *cf.* **zɛ** 4 [ˈ], **edu** [ˈ].
ɔzeta [...] (untrue, exaggerating) rumours; “guess-saying”; *cf.* **zɛ** 1 [ˈ], **ta** [ˈ].
ɔzɛvu; **ɔzɔivu** [...] “seed-yam-picker”: a name for the rat **ɔfi_oto** [ˈ]; *cf.* **zɔ** 1 [ˈ], **ivu** [...].
ɔziɛgbe [...] “endurer”: a name; *cf.* **zĩ** [ˈ], **egbe** [ˈ].
ɔziɛ [...] “lonely-maker”: name of a charm employed by thieves to keep the place where they are going to steal lonely, or at least to effect their not being noticed; *cf.* **zɛ** 1 [ˈ], **iviɛ** [ˈ].
ɔzɔlua, or **ɔzɔloa** [...] name of an **ɔba**, possibly represented on R.D. xvi, 2, 3; xix, 4.
ɔzukpogieva [...] (1) the second. (2) the second member of the

four village elders, the **ediɔ n-enɛ** [...], whose senior is the **ɔdiɔweɛ** [ˈ]; **ɔzukpogieha** [...] the third elder; **ɔzukpogiɛnɛ** [...] the fourth elder; *cf.* **zɛ** 1 [ˈ], **ukpogieva** [...].
ɔzuɔ [...] fool; *v.* **kɔ** [ˈ].
ɔzuwa [ˈ] hair-pin.

papa [ˈ] (1) to pat (e.g. a dog); **ɔy-obo papa ɾ-uɦuɦu** [...] he is patting him on the head. (2) to dab a liquid on something, e.g. a medicine on some part of the body.

papaapa [...] describes small things that are flat and smooth (e.g. planks).

pāpāpā [...] noise made by a slack drum.

pɛrɦɛ [ˈ] to be flat.

pɛrɦɛɛ [...] flat; **ɔye pɛrɦɛ** [...] it is flat.

pɛɾɛpɛɾɛpɛɾɛ [...] describes the flight of a small bird (e.g. **asɛɛ** [ˈ]), moving with short intervals.

pɛɾɛɾɛɾɛɾɛ [...] describes the flight of small birds (from a pigeon downwards).

piāpiā [ˈ] describes the sound of a whip; **ɔfi_ɛɾ-asā piāpiā** [...] he whipped him.

prrrr [ˈ] describes the flight of medium-size birds (parrots, pigeons, doves) at a short distance.


pupupu [...] (short u's) describes the flight of a bird about to die, or of a domestic fowl, i.e. rather an effort to fly; **ɔtĩ pupupu** [...] it flutters.

ra [ˈ] to rub a part of one's body with a finger previously dipped into a “medicine” or sacrificial

blood. This is done after sacrifices to erha [ˈ]: the senior son as well as the oka_εgbɛe [.ˈ↓] with the elders of the family rub the big toes of their right feet (which stand for one's male ancestors), the oka_εgbɛe and the elders doing so in order to give all the family ancestors their share. When this has been done everybody touches his forehead with a finger dipped in blood in order to give his head (*v.* uhuũu [.ˌ]) part of the sacrifice. (This is also done after a sacrifice made to a deity.) ʋfi_obo y-esagiẽ rhie ra [...ˌˌ↗↗ˌ] "he is dipping his hand into blood taking rubbing (his forehead)". When sacrificing to one's head (at igwɛ [...]), which is combined with a fufu-sacrifice to one's guardian spirit as it is forbidden to kill anything for the εhi [...]), one rubs the middle of one's forehead with blood, saying: εhae ũε kokooko [...] "my forehead strong", then the back of the neck is rubbed for the εhi with the words: uguɛr-ugu-εhi ruɛ [...↗...↗] "you guɛ and guɛ your εhi", then both ears are touched: ehɔ ruɛ h-ẽũata [...↗.↘.] "your ear may hear the truth". The heart is touched by somebody saying: ud-uɛ gb-εgĩ [...↗ˌ] "your heart may be firm"; the waist: ekũ_agbõ n-oma s-uo-to [.ˌ....↗↗.] "may waist of good life reach your ground": may your happiness be firmly grounded; the knees: uyud-igu-εũɛ ya [.ˌˌˌ↗↘] "may you not fall on the palaver-knee": may you not have to kneel (i.e. to beg anybody on your

knees) for the sake of a palaver. At last, the process is applied to the toes, with the words **uyuxiã rhi-εũε** [. . .] “may you not go and take palaver”: may you not have trouble through going on a journey (?). **ra** is also used of rubbing oneself with a powdered medicine (**εbo** [. ↘]) as a remedy against bad spirits, or as a love medicine.

ra ɪ [↗] (ɪ) to catch (from the
air); ɔra_ugbe n-ifi gi_εe
[...↘] he caught the stone
which I threw at him. (2) to
join, in a song; cf. uraũ-ĩhuã
[...].

ra 2 [] to prepare a cooked coco-yam for palm-oil chop.

ra₃ [[↑]] to cross; ɔra_εze [[↑]...] he is crossing a river; *v.* gbe [[↑]], fiã [[·]].

rã [↗] (1) to be warm (of soup, or the body). (2) to warm up (a soup); ɔrã_ũnwɔũɛ [... ..] he warms up the soup. (3) to be healthy (with egbe [·] “body”, v. 1); egbe rã-ĩẽ [· ↗ ·] lit. “body brightens him”: he is healthy. (4) to be bright (day, weather); ɛɛ n-ɛɛ rãĩẽ [... ↘ ↗ ·] “the day of to-day is bright”: to-day is a fine day.

re ɪ [˙] to be in a certain place;
to live at a certain place; ɔr-eua
[˙˘] he is there; ɔr-ɛdo [˙˙] he
is (lives) in Benin; ir-agbɛdɛ
[˙˙] I live at Agbɛdɛ, v. ye [˙].
r-ɔ [˙˘] to be in it (at it); also
equivalent to the English "there
is"; iyami-eka dɛ ɾa? ɛ, ɔrɔ
[˙˙˘˘˙˘˙˘˙˘] can I get akara
to buy? Ȳes, there are (some);
ɔkpɛɾe n-ɔkeyarɔ [˙˘˙˙˙˘˙˘˙˘] it
is a long time that he has been

at it (i.e. in some job); **n-ɔdiɔ̃** **n-ɔro** [ˈ. . . ʃ] the oldest one of them (lit. “who there are”); **n-ɔɾ-ɔw-uɛ ro ɾa** [ˈ. . . ɾa] lit. “what is your own (scil. concern), is it there (or, in it)?”: is there anything of your own concern: is it your business? (as a rebuke).

re 2 [ˈ] to come (not used in the ipf., *v.* **de** [ʃ]); *v.* **yo 1** [ˈ].

re [ʃ] (also **rei**) (1) to be far; **Isiloko re gbe** [ˈ. . . ʃ] Siluko is very far; (2) to be a long time (ago) (only in the perf. which can be **ɔreɾe** as well as **ɔreɾi** (!)); **ɔreɾe n-ɔs-unu** [ˈ. ʃ. . .] it is a long time since it happened.

ri 1 [ˈ] to tread mud or palm-kernels; iterat. **rilo** [ˈ] to massage; **ɔrilo ũ-egbe** [ˈ. . .] he massaged my body; *v.* **mama** [ˈ], **ya 1** [ˈ].

ri 2 [ˈ] (1) to knot together; **r-iri na mɛ** [ˈ. . .] tie me these ropes together! (2) to make a noose; **r-iri na mɛ** [ˈ. . .] also: make a noose in this rope! (but for “to make a knot in” **mu** [ˈ] **ri** [ˈ] is used). Iterat. **rilo** [ˈ]: (a) to knot many ropes together; (b) in **ril-iri** [ˈ. . .] to make nooses in ropes; and (c) (preceded by **mu**) to make knots in ropes; **ril-iri na mɛ** [ˈ. . .] tie these (many) ropes together!

ri; *cf.* also **ɾe 1** [ˈ].

ria 1 [ʃ] (1) to graze; to browse (of an animal). (2) in **ria** [ʃ] **ixi** [ˈ. . .] to take revenge; **ɔria ũ-ixi** [ˈ. . .] he is taking revenge on me; *cf.* **ɾe 1** [ˈ] (?); **eria** [ˈ], **iriaixi** [ˈ. . .], **iriaɛkpɛ** [ˈ. . .], **ɔriaɛ-mila** [ˈ. . .].

ria 2 [ʃ] to expound, analyse an oracle (**iha** [ˈ. . .]).

riaria 1 [ˈ] to grow (of a plantain fruit).

riaria 2 [ˈ] to go around, mostly with hope of sharing food.

rie [ʃ] (1) to go away; **ɔrie** [ˈ. ʃ] (a) he is going away; (b) he is gone. (2) to go; the place where the subject is going to follows the verb; only used in the ipf., *v.* **yo 1** [ˈ], e.g. **ɔri-ɛdo** [ˈ. . .] he is going to Benin. Idiom.: **ɔri-ɛvo n-a-ɪwua** [ˈ. . . ʃ] “he is going to a country which is not taboo”, i.e. where everybody must go; where to go is not forbidden to anybody: he is dead; said of a “big” man; a respectful term. **ri-eria** [ˈ. . .] to go grazing. **ri-ɛɪiŋi** [ˈ. . .] “to go to ɛɪiŋi”: to die; *v.* **yo 1** [ˈ], **xiã** [ˈ].

rierie [ˈ] to turn something over the fire; e.g. to turn a yam or plantain with the hand over a small fire in order to roast it; **ya rier-inya ni mɛ n-ɔyɛgiɛ** [ʃ. . . ʃ] go and turn that yam for me (so) that it does not burn! *cf.* **werie** [ˈ].

rie [ˈ] to become, be smooth; **ɔrie** [ˈ] it is getting smooth; **ɔrie** [ˈ. ʃ] it is smooth; *cf.* **rie** [ʃ].

rie [ʃ] to smooth; **ɔrie-erhã** [ˈ. . .] he is smoothing a plank; **ɔri-ɔɾe** [ˈ. . .] he is smoothing it; *cf.* **rie** [ˈ].

rierie [ˈ. . .] lukewarm (of water); **ɔfu re rierie** [ˈ. . .] it is lukewarm; *v.* **rhioɔ̃** [ˈ].

rierierie [ˈ. . .] yellow (not of fire); used with the verb **ba** [ʃ]; *v.* **ɾueɾueɾue** [ˈ. . .].

r-iri [ˈ]; *cf.* **ri 2** [ˈ].

ro [ʃ] to be durable, of any breakable thing, e.g. a pot.

ro 1 [↗] to bear a weight; **ɔro ũe**
v-itota nya-ĩẽ [↗.↗.↗.] it bore
me when I sat on it, e.g. a plank
or rope.

ro 2 [↗] to stir (e.g. porridge);
ɔro akasã [↗.↗.↗.] he is stirring
the **akasã** [↗.↗.↗.].

r-ɔ [↗]; cf. **re 1** [↗].

rua [↗] to push (with hand, foot,
or the whole body, but not in
a magical sense); **irua-we** [↗.↗.]
“I pushed foot”, i.e. I hurt
my foot by knocking against
a stone, etc. **rua** [↗] **fua** [↗]
to push away; **irua-ɛe fua**
[↗.↗.↗.] I pushed him away;
v. sua [↗], **keke** [↗].

ruɔruɔruɔ [↗.↗.↗.] stammering; **ɔguã**
ruɔruɔruɔ [↗.↗.↗.] he is stam-
mering; **v. b-ẽũe** [↗.↗.↗.].

(e)**rh-** a possible, but rare, alter-
native to the particle (e)**t-**; used
perhaps only before pronouns
of the 2nd pers. sgl.; **rh-uwe vexiã**
[↗.↗.↗.] are you going, too?

rha [↗] to steal. The verbal noun
urhaũe is not used.

rhã [↗] to untie; **rhã** [↗] **hĩ** [↗]
to detach; **irhã-ĩẽ hĩ** [↗.↗.↗.]
I detached it. **rh-ãɔo** [↗.↗.] to
become, be civilised (lit. “to be
unfolded as to the eyes”); cf.
irhãɔo [↗.↗.↗.].

rhãrhaãrhã [↗.↗.↗.] loud.

rhaũe [↗] (1) to touch; idiom.:
iyarhaũe [↗.↗.] lit. “I take to
touch”: slave; the etymologi-
cal connection seems doubtful.
(2) to dip in, e.g. fufu into a
soup before eating it; **mi-ema**
ya rhaũ-ũnwũe me [↗.↗.↗.] lit.
“take (**miẽ** [↗]?) fufu to take
dip (into) soup give me!” dip
some fufu into the soup and give
it me!

rhe [↗] an auxiliary verb in-
dicating that the action ex-
pressed by the main verb stands
in a concessive relation to the
rest of the sentence; **ɔrherha ũe**,
ya iyayixu_ẽe gie [↗.↗.↗.↗.]
“though he has stolen (from)
me, who shall I drive him to
(lit. send)?” used if the culprit
belongs to the same family so
that one cannot pursue him.

rhere [↗] farewell (from **rherhere**
[↗.↗] “arrive in time”); said to
a man leaving the speaker, or
met on the road, going in the
opposite direction.

rherhe [↗] an auxiliary verb in-
dicating that the main action is
carried out in due time; **irhe-**
rheɔu_ẽe [↗.↗.↗.] I did it in time;
e.g. as answer to the question:
urherhepos_ebe ni yi [↗.↗.↗.]
did you post that letter in
time?

rhia [↗] to be, become spoilt;
ɔrhiae [↗.↗.] it is spoilt; also
ɔrhia [↗.↗.] (containing a [↗],
i.e. **ɔrua** [↗]); cf. **rhia** [↗].

rhia [↗] to spoil; to squander
(**rhia_igo** [↗.↗.↗.]); also **rhia** [↗]
ɔrua (or, a) [↗]; cf. **rhia** [↗].

rhiamarhiamama [↗.↗.↗.] lean; also
used of a thin plantain; used
with the verb **ye** [↗]; **v. kãgũ-**
kãgũ [↗.↗.↗.].

rhie [↗] to take; **v. mu** [↗] which
seems to refer to heavier things:
“to lift up”, and was said to
refer specially to things con-
taining grains or liquids, not to
whole things like **rhie**; **v. further**
ya 1 [↗] which implies “to take in
order to use”; **ɔrhi-ɛɛe** [↗.↗.↗.] he
took it; as answer to a question,
e.g. Combinations with verbs:
rhie [↗] **ba** [↗] to add. **rhie**

[↗] fi [·] to (take and) throw something. rhie [↗] fua [·] to throw away, off; ɣa rhie ũ-ũkpõ fua v-iri [· · · · ·] who threw my cloth off from the rope? (rhie kua is not possible, as rhie implies taking one entire object, and kua, a collective object like a liquid or grains, v. however mu [·]). rhie [↗] gb-axua [·] to save; more idiomatic than rhie [↗] hĩ [↘]; instead of rhie, ya [·] may be used here; ɔrh-iyõ ni gb-axua xε εzɔ n-ati-εɾe [· ↗ · · · · · ↘] he saved that money for the law-suit to which he was summoned. rhie [↗] gb-oto [·] to knock the ground with something; irhi-unwerhiẽ gb-oto [· · · · ·] I knocked the whip to the ground (in order to frighten somebody). rhie [↗] hĩ [↘] “to take away”: (a) to keep; to save; rhi-abε na hĩ mε [· · · ↘] keep this pen-knife for me! irh-iyõ hĩ [· ↗ ↘] I have saved money (v. rhie [↗] gb-axua [·]); (b) to take out; igbã r-ɔũ-owε, dorhi-εɾe hĩ mε [· · · ↗ · · ↘] “a thorn is in my foot, come (and) take it out for me!” (fua [↗], though possible, need not be used, as its idea of “throwing away” is understood in the sentence). rhie [↗] lele [·] “to take (and) follow”: (a) to take something together with something else; ɔrhi-emiowo lel-ema ɾe [· · · · ·] “he took meat (‘along’) with fufu (and) ate (it)”; (b) to rub something along a surface; ɔrhi-ɔdã lel-εe [· · · · · ↘] he is painting along it (viz. the surface of a wall, etc.). rhie [↗] lε ɾe [· ↗] to (take and) hide; ɔrhi-en-ebe lε ɾe [· · · · ↗] “he

took the book (and) hid (it)". **rhie** [↗] **ma** [↗] to show something to somebody; to prove; **ɔna rhie ma-ɣ-ur-ovi** **ũɛ** [...↗↗↗..↘] this shows that you are not my son (as a reproach when the son has behaved badly, or been disobedient to his father); **ɔrhie ma** **ũɛ** **exɔe dā n-ɔgu** **ɛ** [...↗.˙˙↗..˙↗] "he proved to me his bad character that is with him" (the **ma** is half-long). **rhie** [↗] **na** [˙] to give somebody something; **rhi-eb-ɛɛ** **nɛ** [...↗.↘] give him his book! (but *v.* **ya** [˙] **na** [˙] "to give as a present"). **rhie** [↗] **rɔ** [↗] (a) to (take and) hang up; **ɔrhi-ɛrhu** **ɽue** **rɔ** **y-egbaha** [...˙↗˙˙˙] "he took your hat (and) hung it on the door beam"; (b) to perch (of birds); **ahia** **ũɛ** **rhie** **rɔ** **y-owa** **na** [˙˙˙↗˙˙˙] a bird perched on this house (not **rhi-erɔ** [...˙˙]!). **rhie** [↗] **ũɛ** [↗] to (take and) hold; **mie** **rhie** **ũɛ** **ũɛ** [...˙˙˙] hold it for me! **ɔrhi-ukpɔ̃** **ũɛ** **v-ɔxiã** [...˙˙˙˙˙] he held a cloth when going. **rhie** [↗] **ũɔ** **obo** [...˙˙] to take somebody or something with oneself (on a journey); **ɔrhi-ɔtĩ** **ũɔ** **ũɔ** **obo** **v-ɔri-ehe** [...˙˙˙˙˙˙˙˙˙˙] he took his "brother" with him when he went travelling. **rhie** [↗] **y-oto** [˙˙] to put something back: to leave when told to do so (but *v.* **sɛ** **i** [˙˙] **rae** [↗] **y-oto** [˙˙] which means "to leave behind"); **weri-egbe** [...˙˙˙] may be added in front of **y-oto** in order to stress the idea of the object being returned; **ɔrhi-en-ukpɔ̃** (**weri-egbe** [...˙˙˙]) **y-oto** [...˙˙˙↘˙˙˙] he left the cloth (when told to put it back).

Combinations with nouns: **rhi-egbe** [...] to become free from being a servant (*not* from slavery); a young man working with a senior "brother", i.e. relation, can leave his service only when his "brother" lets him go, not of his own free will; the trans. verb is **rhuã** [↗] which is also used in reference to the **emada** [...] at the **ɛguæ** [...]); **uɣurhi-egbene** **u-ɔguɔũadia** [a [· · · · · ·]] have you already become free from service? **rhi-egbe** [...] **s-oto** (**sɛ ɪ** [·]) [·] to obey; to submit; to admit somebody's superiority (Akugbe); A. prefers: **rhi-egbe** [...] **ri-oto** (**re 2** [·]) [·]; **ɔrhi-egbe** **ri-oto** **nɛ** [· · · · · ↘] he obeyed him (possibly **rhi-egbe** [·]). **rhi-obo** [...] **y-ebe** [·] "to put hand to a paper": to sign (A. Biogr.). **rhi-ɔha** [...] to marry (a woman); **ɔrhi-ɔha** **n-ode** [· · · · ↘] he was married yesterday.

rhiẽrhiẽ [·] (1) to taste well; "to be sweet"; but not "sweet" in the strict sense of the word; **ema** **rhiẽrhiẽ** **gbe** [· · · ·] fufu tastes very well. (2) to be pleasant to look at or see; **iku na** **rhiẽrhiẽ** **gbe** [· ↗ · · ·] this dance is very pleasant; **ifoĩũĩ na** **rhiẽrhiẽ** **gbe** [· · · · ↗ · ·] this funeral is very "grand"; *v.* **miemie** [·].

rhigɔɔ [· ·] tall and lean, of a man; used with the verb **ye** [·]; *v.* **rhiamarhiama** [· · · ·].

rhiĩĩĩ [· ·] all the time; **max-ɔre** **rhiĩĩĩ** [· ↗ · ·] "we are (have been) waiting for him all the time" (may be followed by **ke** **naũũsĩ** **yade** [· · · · ↗] "from all the time to come": since all the while); *cf.* **rhirhi** [· ·].

rhio [·] (1) when used by itself: to start early. (2) with another verb: to be early in doing something; **ɔrhio** **kpao_ugbe** **hia** [· · · ·] he always leaves early; **ɔrhio** **xiã** [· ·] he went early. **rhio** [·] **re** [·] to wake up, lit. "to be early in coming", is especially important; **ɔrhio** **re** [· ·] he is awake.

rhioɔ [·] very cold; e.g. of rain-water; a higher degree than **xwerheɛ** [...]; **ɔfu** **re** **rhioɔ** [· · ·] it is very cold; *v.* **rierie** [...].

rhirhi [· ·] an auxiliary verb indicating: (1) that the action expressed by the main verb is continuous, or, at least, fairly extended (when used in the pf.: "for some time"); **ɔrhirhiɣu_ɛ** [· · · · ↘] he is doing it all the time; or (2) expressing the idea translated by "whoever", "whatever", etc.; **n-ɔrhirhiɣaxĩ** [· · · ·] "whoever he may be": anyone; *cf.* **rhiĩĩĩ** [· ·].

rhixã [·] to become solid, of mud in house-building.

rho 1 [↗] to praise somebody for some achievement; **ɣerho** **ũɛ** [· · ↘] don't praise me!

rho 2 [↗] in **rho** [↗] **da** [↗] (**ɔba** [· ·]) to insult the **ɔba** (by a mistake in etiquette, or by irreverence); **gua** **guã** **n-uɣɛ** **rho** [↗ ↗ · ↘ ↗] "know how to talk lest you make a mistake in etiquette!".

rhovie [·] to insult; to abuse; *cf.* the preceding (?).

rho 1 [↗] to rain; **ame** **rho** [· · ↗] it is raining.

rho 2 [↗] (1) to pick up small things from the ground; **irho-te** **si** **koko** [· ↗ · ·] I picked it up (and) gathered (it) together, e.g.

scattered palm nuts when the bunch has been cut off; **rho_eũ-izobo** [... ↘.] to gather the things necessary for **izobo** [... ↘.]. (2) to sort out; same as **hãno** [...].

rhu 1 [...] to light a lamp, also **rh-ukpa** [...]; cf. **urhukpa** [...].

rhu 2 [...] (1) to cover; not with a lid, *v.* **gue** [↗], but e.g. by putting some big object over a small one. (2) to be leafy, of yam (the poles and yam ropes are covered by the leaves). (3) to be blind, in **rhu_aɔo** [...]; cf. **arhuaɔo** [... ↘.]. (4) to blind somebody (not only “to dazzle”, *v.* **gb-ebibi** [↗.], but in the full sense of the word); (5) in **rhu** [...] **gba** [...] **ma** [...] to come closely together.

rhuã [...] (1) to wear; to put on; to dress; **irh-ũkpõ** [...] (a) I have put clothes on; I have dressed; (b) I wear a cloth, clothes; **ɔrhuã-ɾ-ukpõ** [...] he is wearing his (i.e. somebody else's) cloth(es); (**ɔrh-ũkpõ-ĩĩ** [↗.] he wears his own dress). (2) to dress somebody; **ɔrhuã-ĩ-ũkpõ** [...] he dressed him (with nasalised **ĩ**); cf. **rhuã** [↗].

rhuã [↗] (1) to peel off (skin of snakes, or of human beings after some kinds of illness; or the bark of certain trees, *v.* **ugbõgbõ** [...]); **egbe ãe rhuãĩe** [... ↗.] “my body peeled”. (2) “to be clothed”, of an **ɔmada** [...]; the **emada** used to go naked during the term of their service so that “to be clothed” is an equivalent to “to terminate one's time of service with the **ɔba**”. (3) to clothe, i.e. to terminate the term of service of an **ɔmada**; also

rhuã [↗] **ɔ-ɔguɔũadia** [...] “to free (somebody) from servanthood”. (4) in **rhuã_egbe** [...] to be on one's guard. *v.* **rhi-egbe** [...]; cf. **rhuã** [...].

rhuɛ 1 [↗] to circumcize (males and females); cf. **arhuɛ** [...].

rhuɛ 2 [↗] to set a trap (the trap is bent when it is set; the verb is used with all names of traps, except **ɔɔɔɔ** [...] (verb: **fi** [...]); **irhuɛ_ifi** [...] I am setting a trap.

rhuɛ 3 [↗] to congeal (of oil); *v.* **ki** [↗].

rh-ule [...] to run; **ɔrh-ule** [...] he ran; *v.* **le** [↗], **t-ule mu** [...] “to start running”.

rhurhe [...] to pour; **rhurhe** [...] **kua** [...] to pour out; **ɔrhurh-ofigbõ kua** [...] he poured palm-oil out. **ɔfo rhurhe ku-ɔũe** [...] lit. “perspiration is pouring on me”: I am streaming with perspiration.

rhurhurhu [...] staggering; tumbling against things; **ɾu rhurhu_ rhu** [...] to move in the way described above; *v.* **enyae** [...].

rhuũuda [...] (1) a verb indicating that the action of the main verb is done because of something (followed by a pronoun); **ɔrhuũuda-ɾe** **ɣagb-ɔvoxa-ĩĩ** [...] “on account of it he beat his wife”; **ɔrhuũuda-ɾe tota** [...] “he is sitting down because of it”. (2) also used with the meaning “in spite of”; **irhuũuda-ɾe** **ɾu_ɛ** [...] I did it in spite of him. (3) the conjunction “because”; **ɔgĩ-owa-ɾe hia, rhuũuda-ɣ-ɔɾa-kpaɔ** [...] he burnt all his houses, because he was going to leave (done by the Sobo

people) (-*ɣ*- from *iye* [·]).
 (4) because of (noun or preposition?); *iyayo rhuũud-ɔse* [·····] I shall go because of my friend; *rhuũud-ɔni* and *rhuũud-ɔĩ* [··↗] “because of that”: therefore; *rhuũud-ɔni imayinagwi gbe* [··↗·····] “(it is on) account of that (that) I never quarrel any more”; *rhuũud-ɔni ɔyaze-ɣ-iyɔ* [··↗··↘] lit. (it is) account of that (which) will cause me to go (-*ɣ*- from *iye* [·]).

ɾa [·] an auxiliary verb denoting imminence of the action expressed by the main verb; “going to”, “about to”; *ɔɾa su_ɛ* [··↘] he is going to accompany him; *ɔteɾasu_ɛ* [···↘] he was going to accompany him (but it did not happen).

ɾa [·] (1) or; *mɛ ɾa_iĩĩ-ɾ-ɔyayo* [·····] “I or he (it is who) must go”. (2) particle indicating a question: *t-uxiã ɾa* [·↘·] are you going?

ɾae [↗] to go; *iyiɾae* [↗↘] I am not going again; *ɔɾae* [·↗] he is gone (same as *ɔrie* [·↗]); cf. *ɾa* [·].

ɾayɔɾayɔ [·····] light (of the sky); blue; *ɔye ɾayɔɾayɔ* [·····] it is blue.

ɾe 1 [·] (1) to eat; in front of vowels, *ɾe* becomes *ri*-. This occurs in the following combinations: *ri_abe* [··] to be, become guilty (in a lawsuit); *ɔri_abe* [···] he is guilty (he has lost the lawsuit). *ri_aɾa* [··] to be bitter. *ri-arha* [··] to be accepted in *ɛĩĩĩ* [··], of a dead man. *ri_ase* [··] to be, become innocent (especially in court);

n-ɔri_ase [·····] innocent. *ri_egie* [··] to obtain a title. *ri_ere* [··] to make a profit. *ri_ev-aɾe* [···] “to eat food”, to eat something. *ri_ɛbɔ* [··] “to eat juju”; to swear a false oath; to violate a promise given on oath (e.g. of a woman who has committed adultery; women must swear that they will be faithful to their husbands; if they break the oath, the jujus and ancestral spirits by which the oath was sworn must be pacified (*v. zo 2* [↗])). *ri_ok-ode* [···] “to eat the parcel of the way”: to embezzle; *Ozo ri_ok-ode* [·····] Ojo has embezzled (sc. money). *ri* [·] *osa* [·] to owe a debt; *v. ẽɛ* [↗], *ɾu* [·]. *ri_ovã* [··] to take, have a nickname or praise-name. *ri_oya* [··] to suffer misfortune or disgrace. *ri_ɔba* [···] to be *ɔba*; to reign as *ɔba*; *ɔri_ɔba n-ekp-ugie* [·····] he reigned (as *ɔba*) for twenty years. *ri_uxu* [··] to inherit something. (2) to wear out through long use, e.g. knife, axe, shoes; but *v. also nwie* [↗]. (3) to cheat, in idiom. *ɔri_ɔɾ-obo* *ri_ɔɾ-owe kpɛɾekpɛɾe* [········] lit. “he ate his hand ate his leg entirely”: he cheated him properly (the usual term is *mu* [·] *ɾu* [·]); *v. do 3* [·].

ɾe 2 [·] to be, with a noun predicate; *Ozo ɾ-akowe* [··↗] Ojo is a clerk; *ɛɾe* [↗·] — *ɛɾe* [↗·] neither — nor; cf. *ɔɾe* 1 [·], (*ere*, *ɛɾe*).

ɾe [↗] (1) to hide (something); *ɾ-egbe* [·] *na* [·] to hide oneself from something or somebody. (2) to bury; *ɔyaf-oĩĩĩ v-is-eua* [·····↘] “he was burying a

dead man when I arrived (se [·]) there"; *cf.* *ureũe* [·↘], *itoĩiũi* [.....].

teye teye [····] (or *teye* [··]) loud (of shouting); *ɔda tu teye* [·'··] he shouted aloud; *v.* *rhārhaã-rhã* [···].

teye [·'] (*teye o* [·'··]) welcome; *v.* *ɔb-oxiã* [···].

teye teye [.....] pink; used with the verb *ba i* [↗].

teye [·'] to deceive; *cf.* *ete teye* [·↘].

to [·] (1) to overflow; to inundate; *eze na to* [·↗↘] this river has overflowed; *eki to* [··↘] the market is full (all the traders have come). (2) to be cheap; *ɔto* [·↘] it is cheap; *ɔto* [·'] it is (always) cheap. (3) to discharge pus, matter (of a boil).

to [↗] to think; *ito v-erio* [··↘↗] I think so; *to_igo* [·'] to add up (e.g. prices of goods bought or sold); *cf.* *Yor. ro* [·]; *cf.* *to to* [·'], *ito* [··]; *v.* *mu* [·'] *to* [↗].

toxo [·'] to be watery, soft, e.g. of fufu, gari; *cf.* *otoxo* [···].

to to [·'] (1) to think; *ɔɣ-ũũe_ĩto to* [····] "it is of my own (e.g. money) that I am thinking". (2) to calculate; *igo n-a to to* [····] money calculation. (3) to add, in *to to* [·'] *ku* [·'] *gbe* [·']; *eũi n-a to to ku gbe* [····] "things that are added together": addition; *cf.* *to* [↗].

toxo [·'] (1) to be ripe (and soft; highest stage of maturity; for ripe fruits that are still hard *v.* *vo z* [↗]); *uhoto na toxo* [·'↗↘] this pawpaw is ripe. (2) to be cheap (*v.* *to* [·]); *eũi n-ide-v-eki-te toxo* [··'↗↘] the things I bought in the market to-day are cheap. (3) to

be easy, in: *ɔtoxo ũ-egbe* [····] I have an easy life, i.e. I have all I want; *cf.* *egbe toxoũe* [··'↘]; *v.* *fu* [·'] *egbe* [·'].

tu [·] (1) to do; *ɔtu_ɛe fo* [·'↗] he finished doing it. *tu* [·] *ɔɣɔɔ* [···] to let the lip hang down. *tu* [·'] *xɔ* [↗] to ill-treat. Combinations with nouns: *tu_egbe* [··'] (a) to drag one another; (b) to kick. *tu ekẽ* [··'] to collect and mix mud for house building (*v.* *ho* [↗]). Idiom.: *tu eũi n-egb-ete* [··'↗] "to do the things of his body": to bury him (*ɔxw.* song 7). *tu_ɛse* [··↘] to be kind (in the meaning: "to bestow favours", i.e. to give "dashes"); *ɔtu_ɛse me* [··'↗] he always favours me (*viz.* with presents). *tu_iko* [··'] to hold a meeting. *tu_ohue* [··'] to hunt. *tu* [·'] *osa* [·'] to owe a debt (*v.* *te i* [·'], *ũe* [↗]); *n-a tu_ɛt-osa* [····] "to whom people owe a debt": creditor. *tu_ɔbafi* [····] to hunt (also *ri-ɔbafi* [····], *v.* *rie* [↗]). *tu* [·'] *uhe* [·'] to cohabit with (direct object) (indecent, worse than *ho* [↗]; for decent expressions *v.* (*gu* [·'] "with") *ku* [↗]). (2) to offer a sacrifice (to ancestors, the guardian spirit, and deities). *tu_eho* [··'] to make the annual ancestral festival (including the sacrifice); also *ri_eho* [··'] (*te i* [·']). *tu_erha* [··'] to sacrifice to one's father. *tu_ɛbo* [··'] to offer a sacrifice to a deity. *tu_ehi* [··'] to sacrifice to one's guardian spirit. *tu_ɛtiũi* [····] to sacrifice to the dead people (used of sacrifices to the deities as well). *tu_uhuũu* [····] to make a sacrifice to

one's head, when advised to do so by the oracle (**ogwεga** [·↘·]); (**gwe** [↗] means: to sacrifice to one's head at the **igwε** [...] day). **ru** can further be used with the name of the particular deity to whom one offers the sacrifice, e.g. **ru ɔxwahε** [...↗·] to offer a sacrifice to **ɔxwahε** [·↗·]; *v.* **rhi-eyo** [··] and **mi-eyo** [··], **y-eñi** [·↘] **na** [·], **ze** [·] **na** [·], **wa** [↗] **na** [·], **mu** [·] **ze** [·] **na** [·], **gwe** [↗], **rho** [↗]. (3) to become, be, of a certain quality which is indicated by a reduplicated collective noun; corresponds to English constructions like "to be sandy, watery", etc.; **ɔru_exexae** (**exae** [··]) [...↗·] it is becoming sandy (e.g. a path that is frequently used). **ɔru_amaame** (**ame** [...]) [...↘·] it is becoming watery (of soup); **ɔru_amaame** [····] it is watery.

rua [·] second part of verbal combinations which seems to intensify the meaning of the first part in some way, or, to indicate that the action implied by the first part is carried out to its utmost limit, e.g. **gbe** [·] "to hit", **gbe** [·] **rua** [·] "to kill", **z-iyó** [··] and **z-iyó** [··] **rua** [·] "to squander money", **rhi-a** [·↗] "to be spoilt (entirely)". After nasalised vowels the word occurs in a nasalised form: **řuã** [·], and shortened forms are frequent: **-ua**, **-a** [·] (**-uã**, **-ã**).

ruburubu [····] entirely round (like a ball; used with the verb **ye** [·]).

rue [↗] to be jealous (of women).

rueye [·] to shake; **ɔruey-erhã ni** [...↗·] he shook that tree; *v.*

xue [↗] (to move, or shake, faintly).

rueɾueɾue [···] very small; of things only; used with the verb **ye** [·]; *v.* **řueĩřueĩřueĩ** [···].

rue 1 [↗] possessive pronoun of the 2nd pers. sgl. "your": **ebe rue** [...↗] your book. After nasalised vowels, **řue**: **agbõ řue** [...↗] your life; short forms are **-ue**, **ue** [↗], **-a** [↗].

rue 2 [↗] (1) to learn; also **rue_ebe** [...·] lit. "to learn book"; **ɔru-ɔre** [...·] he is learning it. (2) to teach; also: **rue** [↗] **ebe** [·] "to teach book"; **ɔrue ð-ebe** [...·] he is teaching me; **ɔru-ɔre** [...↘] he is teaching him (implying "it" as well); *cf.* **irueñi** [...], **urue** [·↘·].

rue 3 [↗] to have a good effect; of a sacrifice; (only used of **ese** [...]); to be accepted. **rue** [↗] **na** [·] to have a good effect in somebody's favour, e.g. **ese n-izɔre rue me** [...↗·↗·] the sacrifice I performed had an effect that was favourable for me.

rueɾueɾue [...] faintly burning, used with the verb **ba** [↗]; *v.* **rierierie** [...].

ruɾuɾu [...] describes a pregnant woman; also used to describe swellings caused by elephantiasis (**eve** [...]), and pregnancy in cows or pigs; used with the verb **ye** [·].

řaũe [·] to fry (with oil or lard); **oko, dořaũ-ðxɔxɔ na n-ima re** [·↗·...↗·...↗·] "friend, come and fry this fowl for us to eat!"; **emiowo n-ařaũ-ðna xĩ řa** [...↘·↘·] is this fried meat?

ĩε [↗] to know; n-ɔĩĩ-ũi [··↘] or ɔũ-ĩĩũi [·...] an intelligent man. aiĩĩ [↗↗] lit. "one does not know": perhaps, in case...; itama būa, aiĩĩ v-u-aɽu_ε [·↗↘↗↗↗↘] "I have told you all the time (scil. all about the consequences), in case you do it" (lit. something like: "one does not know whether you will do it"); cf. iĩĩũi [·...].

ĩĩhũĩĩhũ [·...] (1) a specific adverb describing sawdust, or worm-dust; (2) feeble, defeated.

ĩĩĩĩ [·] to tickle; v. so ɪ [·] iguĩguĩ [·↗↗].

ĩĩ [↗] a variant of ni [↗].

ĩiũia [·] to supplicate; ɔĩiũia ũε n-iɣεɣigb-εε [·...↘] he begged me not to flog him again. ĩiũia [·] na [·] to plead for somebody; ɔĩiũia nε [·...↘] he is pleading for him.

ĩɔũε [·] to marry (used of both sexes); iri-od-ɔɣ-erha ũε n-iyaiɔũ-ũdo [·...↗↗] I am going (way of my father's) to my father's place in order to (go and) marry a husband. ĩɔũ-oxuo [·] to marry a woman; ɔĩɔũ-ɔĩ [·↗] (a) she married him; (b) he married her; cf. oĩɔũε [·...].

ĩuã [↗] (1) to affect; to befall (esp. trouble). (2) to poison; cf. eĩuã [·].

ĩueỹĩueỹĩueỹ [·...] or ĩweỹ [·] very small indeed; more so than the degree indicated by tine [·]; of infants, or of things; used with the verb ye [·]; v. ĩueĩueĩue [·...].

ĩũĩã [·] to start, be startled; once, suddenly, as result of a fright; (but v. gwo [·] "to tremble");

used with ģĩĩ [·...]; ma v-ɔɽe de kũ_εgbe v-ebiebi, ɔkewaĩũĩã ģĩĩ [·...↗↗] I and he dashed against each other in the dark, and he suddenly gave a start.

sa ɪ [·] (1) to scoop (water); ɔs-amε v-uhae [·...] he drew water from the well (ɔs-amε [·] he drew water; ɔsa mε [·] he drew, viz. water, for me).

(2) in sa [·] y-ɔ [↘] to scoop into (part of a liquid); v. rhurhε [·] (to turn the container over so that all the water is poured out); tue ɪ [↗] (from vessels with a narrow neck, like calabashes). (3) to cast (in brass); ɔsa_e y-εĩɔũɔ [·...↗] or ɔy-εĩɔũɔ sa_e [·...↗] he cast him in brass (no. 3 is put in here as the casting in brass also necessitates pouring the brass into the moulds).

sa 2 [·] to shoot (with gun, bow, and cross-bow); ɔy-osisi s-uzo [·...↗] he shot an antelope with a gun (gbe [·] is more used); ɔsa ũε [·] he hit me (same as ɔfi ũε [·] which, however, applies to shooting with a gun only).

sa ɪ [↗] (1) to plait one's hair (of women); ɔsa_et-εɽe [·↗] she has plaited her hair; v. tue 2 [↗]. (2) to start weaving or net-making (i.e. to weave, or make, the first stripes); ɔsa_ido [·...↗] he is weaving the first stripes; ɔsa_ewa [·...↗] he is beginning a mat. Iterat. salɔ [·] in sal-eto [·] to comb one's hair; rhi-oyiya ģũ ũε n-iya sal-eto [·...↗] "give me a comb in order that I may take it to comb (my) hair!"

sa 2 [↗] (1) to burst; **ibi-emoto na sare** [· · · ↗ ↗] this tyre ("intestines of motor-car") is burst; **oñiñi na sa v-eko** [· · · ↗ ↗ ↘] this corpse is burst at the abdomen (**vε** [·] also used). (2) to crack (of a falling tree); **erhã na sa, gi-alε** [· · · ↗ ↗] this tree is cracking, let's run! Iterat. in **salɔ** [·] **kua** [·] to burst, of several tyres (**kua** is not used with **sa**); *v.* **sɔ** [↗] (of cloth).

sa 3 [↗] to raise; **ɔs-ada lel-oh-ɔxwahε** [· ↗ · · · ↗] "he raises the **ada** sword follows the **ɔxwahε** priest": he follows the **ɔxwahε** priest with raised **ada** (— **lel-ɔba** [· ·] "follows the **ɔba**").

sã 1 [↗] to jump.

sã 2 [↗] occurs in **sã_ibo** [· ·] to guess the identity of something hidden, e.g. the contents of a closed box, as test for a new "doctor" or a man chosen by an **ihẽ** to be his priest; *v.* **ha_ibo** [· ·], under **ha 3** [↗].

saba [·] to be able; **ɔyasaba ru_ε** [· · · ↘] he will be able to do it; **ɔsaba ru_ε** [· · · ↘] he knew how to do it; *cf.* Port. *saber*, Pidgin *savvy*, or **sε 1** [·] (?); *v.* **s-εtĩ** [·].

sahε [·] to faint; **ɔsahε** [· ·] he fainted, or, has fainted.

s-akɔ [·]; *cf.* **sε 2** [·].

sakpãřẽyodĩ [· · ↗ · ·] the fifth generation of children; *cf.* **εyodĩ** [· ·] (?); *v.* **iwu 2** [· ·].

s-amε [·]; *cf.* **sa 1** [·].

se [·] (1) to nail; **y-ise s-εε** [· · ↘] "take a nail and nail it". (2) to sew (cloth and leather); **ɔs-ukpɔ** [· ·] he sews cloth; **ɔs-ohiã** [· ·] he is sewing leather; *cf.* **ise** [·].

s-ebẽ [·]; *cf.* **sε 1** [·].

sε 1 [·] (1) to reach; **ɔs-ɔε** [· · ↗] he reached it. **sε** [·] **v-erio** [· ↗] "reach thus": so far; or conjugated: **ɔsε v-erio nε n-uɣu-yavã_eũa** [· · ↗ · · · · · ↘] lit. "has it reached so far already that you are not going to branch off here?": something like: "are you so angry that you do not want to call on us any longer?" (said e.g. to a disappointed lover by relations of the girl). (The high tone of **-ya-** indicates the negation.) (**s-erio** [· ↗] is also used). (2) to come true, *v.* **s-unu** [·]; **εũε ũε sεε** [· · · ↘] my word has come true. (3) to be enough; **ɔsεε** [· · ↘] it is enough; **ɔmahεε** [· · · ↘] it is not yet enough; **ɔsε ũε** [· ·] it is enough for me (but: **ɔsε mε** [· ·] it is effective for me, viz. a charm or medicine); **ɔsε v-erio** [· · ↗] that is enough (e.g. when pouring out medicine). (4) to visit; **us-eke n-iyε** [· · · ↗] "have you reached the place where I am?": have you ever come to see me? (5) Idiom.: **ɔs-umεε** [· ·] "what a nuisance"; an expression of regret or annoyance at some mistake (also **ɔsε ũε s-egbee** [· · ·]) one has made oneself; **ɔs-uεε** [· ·] "oh, you are a trickster" (to somebody who e.g. has broken a pot, and put the pieces together so that it looks undamaged) (also **ɔs-uεs-egbee** [· · ·]); **ɔs-ɔřee** [· ·] "I'm sorry for him" (when learning of something bad that has happened to a man known to the speaker) (also **ɔs-ɔře s-egbee** [· · ·]), *v.* **sε** [·] **egbe** [·]. The lit. meanings are

possibly something like “it has reached me, you, him”, but *umε* is a very strange form. The last vowel is lengthened in these exclamations. *s-ebē* [·] to make a boundary between two (or more) farms; *gi-ay-ɔka s-ebē y-ugbo na* [·↗····] let’s take corn to make a boundary on this farm! *sε* [·] *egbe* [·] “to reach body”: (a) to befall; to affect (of curses, not diseases); (b) to be one’s turn; *ɔs-ɔɾ-egbe* [··] (a) it befell him; (b) it is his turn; hence: *n-ɔs-ɔɾ-egbe* [···] the next one; *n-ɔyis-ɔɾ-egb-ɔna xī* [···↘·] the next one is this, cf. *ɔsegbe* [...], *v. zε* [·] *lele* [·]. *s-εɾi* [·] to give evidence (same as *s-osεε* [·]); *ɔs-εɾi mε* [···] he gave evidence for me; *ɔs-εɾi gbe ũε* [···] he gave evidence against me. *s-εtī* [·] to be able (*v. m-εtī* [·]). *s-obo* [·] *y-ɔ* [↘] (a) to begin; (b) to catch (also: to find out somebody’s guilt by oracle); *is-obo mu_ε* (or, *y-ɔ*) [···↘] I have caught him, or found him out. Must not be mistaken for *s-obo* [·] “to clap hands”, *v. so* ɪ [·]. *s-osεε* [·] to give evidence; *ɔs-osεε gb-εε* [··↘] he bore evidence against him. *s-oto* [·] “reaching ground”: down; *d-igwε s-oto* [··] kneel down! *tota(a) s-oto* [··] sit down! *sε* [·] *ɔkē* [·] to satisfy; not of food; *ɔs-ɔũ-ɔkē* [··] “it has satisfied me”: I am content; *ɔs-ɔɾ-ɔkē* [··] “it has satisfied him”: he is content, cf. *isɔkē* [...], *v. εko* [·↘]; *s-ukpε* [·] (*ukpε* [·] “beak”) “to poke one’s nose into something”: to interrupt (a talk); to be “pompo” (too forward);

idiom.: *ɔs-ukpε v-ɔwεwε* [....↗·] he is interrupting in the course of the sentence; *ɔvoxã na s-ukpε gbe v-ɔta* [·↗····] this boy meddled much in the talk. *s-uma* [·] to hold a council; cf. *isuma* [...]. *s-unu* [·] (a) to happen; (b) to come true.

sε 2 [·] to break; to split; *sε* [·] *fua* [·] to split off, e.g. a corner of a pot; *uwawa na sε fua v-ehɔ* [·↗····] this soup-pot has split off at the edge. *s-ivī* [·] (a) to husk palm kernels; *mu_εgbe n-ugi-aya s-ivī* [···↗↗·] “get ready that you let go (that we may) and husk kernels!” (b) to bear twins; cf. *ivī* [·]. *s-akō* [·] to file teeth. This is done by Yoruba people mostly, but also by the Binis of Akurε and the people of Usē [·]. With Bini people it is said to be a modern copying only. The two middle upper incisors are filed mostly and by means of a knife or file; *ɔs-akō* [··] he has his teeth filed; *ɔsε ũ-ākō* [···] he filed my teeth; *n-akpa s-ɔɾ-akō* [···] lit. “whom a foetus has filed the teeth”: a man with a natural tooth-gap. *s-iwu* [·] to make the tribal body-marks (*iwu* [...]). Whether *s-iwu* belongs to this verb, does not seem to be quite certain.

sε 3 [·] in *sε* [·] *ɾae* [↗] to leave; *ɔs-ɔε ɾae* [·↗] he left him.

sε [↗] to surpass (means to express the comparative idea); *ɔkpɔɔ sεε ũε* [···] he is bigger than I (“pass me”); *ɔɾē sεε ũε* [·↗·] he is becoming cleverer than I (the *sεε* is spoken on a low falling tone); cf. *sε* ɪ [·].

sεrhiē [·] to revoke a curse; this is, in the case of a simple curse,

done by saying: **iserhĩ-õ** [·.↗] I take the curse from you (reduplicated: **iserhiẽrhĩ-õ** [·.↗]), shortened into **iserhĩ-õ** [·.↘↗]). If it is, however, a curse sworn at an **ihẽ**-shrine, a sacrifice must be made to the **ihẽ**, whereupon water from a cup is spat on the man on whom the curse lies, or into the air if he is absent, and the above mentioned formula is said. If the cursed man is absent, the formula is **iserhiẽ-rhiẽ** [·.], or **iserhiẽrhĩ-õẽ** [·.↘] "I take the curse from him".

s-eti [·.]; cf. **sẽ i** [·].

s-eti [·.]; cf. **sẽ i** [·].

si i [·] (1) to draw; to pull; **õs-ikã v-uw-oha** [·.↗] "he is drawing **ikã** in the bush" (**ikã** is a creeper; when it is wanted, it is cut and pulled down). **si** [·] **maama** [·] to be pressed together; **iĩã si maam-egbe** [·.↗] they are pressed together (of a crowd). **si** [·] **xua** [↗] to equip oneself; to get, be, ready (lit. "to pull and turn one's clothes up"). **si amẽ** [·.↗] (a) "to draw rain": to make rain, by charm; (b) to be lean. **si_egbe koko** [·.↗] to gather, intrans., **egbe** may be omitted; **wa hia si egbe koko y-eĩa (v-)itere** [·.↗↘] you all gather together here until I come! **s-irhũrhũ** [·.↗] to become (be) mouldy; **õs-irhũrhũ** [·.↗] it is mouldy, *v.* **mu i** [·]. **si osa** [·.↗] to reclaim a debt; "to draw debt"; **õsi osa gbe** [·.↗] he is too harsh in reclaiming debts. **si ukoko** [·.↗] to smoke a pipe; **õsi ukoko gbe** [·.↗↗] he smokes too much. (2) to crawl (of a baby); **ov-uẽ na si nẽ** [·.↗↗] this your child

is crawling already. (3) to cause, esp. **si_ẽzõ** [·.↗] to cause a "palaver"; **iĩ-õsi ẽzõ** [·.↗↗] it is money that has caused the palaver; **oxuo õsi ẽzõ** [·.↗↗] it is woman that (always) causes palavers; *v.* **ya i** [·], **zẽ i** [·].

si z [·] in **si** [·] **kẽ** [↗] (a) to be near; **owa-tesik-õũ-ũẽ** [·.↗↗↗] his house is near to mine, *v.* **dia** [·]; (b) to go near; to go towards a certain direction; **si kẽ_ıyeke** [·.↗] go further back! **si k-õdõ** [·.↘] (**õdõ**) "go further there": go further in that direction! (c) to place near, as in **si** [·] **k-õtõ** [↗] (**õtõ**) to turn down (the wick of a lamp, but without turning the lamp out); **si ukpa na k-õtõ** [·.↗↗] turn the lamp down! cf. **si i** [·] (?).

si 3 [·] in **si** [·] **kpaõ** [·] to remove from; to leave a certain place; cf. **si i** [·] (?).

sĩ i [·] (1) to give thread (of loom). (2) to spin; **isĩ orũũ** [·.↗] I am spinning cotton (but **do** [·] "to weave" is used of the spider).

sĩ z [·] in **sĩ_ãrõ** [·.↗] to "give the glad eye" (same as **sĩ i** ?); **õsĩ_ãrõ dõõõ** [·.↗] she is flirting. **sĩ** [·] **ẽrõ** [·] to watch; to observe; cf. **yi 3** [·] **ẽrõ** [·].

sie i [↗] to be black; **õsiege duduudu** [·.↗↗] it is quite black; cf. **usie** [·].

sie z [↗] to take a pot from the fire; **õsi-ẽrẽ** [·.↗] he took it down.

siẽ [·] to deny; **õsiẽ v-inõĩẽ** [·.↘↗↗] he denied (it) when I asked him.

siẽ [↗] to break down (collapse, fall in, owing to subsidence) (same as **suo** [↗]); **uye na siẽĩẽ** [·.↗↗↗] this hole has collapsed.

osiẽtẽ [ˌ.ˌ] may also be used in the following case: when cassava has been ground it is put on a bag to dry, and a heavy weight is put on top. If this weight gradually drops off, the cassava is dry, and can be used. In this case, osuoto [ˌ.ˌ] would not be possible.

siẽ(tẽ) 1 [ˌ.] describes bright moonlight, used with the verb ba [ˌ.ˌ].

siẽ(tẽ) 2 [ˌ.] describes the dropping of water; ola kua siẽtẽ [ˌ.ˌ] it is dropping ("passing") out gradually; cf. siẽ [ˌ.ˌ].

siẽsiẽsiẽ [ˌ.ˌ] a word used in the introductory formula of stories; cf. sĩ 1 [ˌ.ˌ]; v. um-aŋaũe [ˌ.ˌ].

sĩgẽsĩgẽ [ˌ.ˌ] very lean; oye sĩgẽsĩgẽ [ˌ.ˌ] he is very lean; v. kãgũkãgũ [ˌ.ˌ].

sigosigo [ˌ.ˌ] tall and lean, of human beings only; used with the verb ye [ˌ.ˌ].

siye- [ˌ.ˌ] auxiliary expressing a doubtful question (same as kwe [ˌ.ˌ]): "really"; osiyenwina [ˌ.ˌ] is he really working? osiyere [ˌ.ˌ] has he really come? (-re is actually spoken with a rise from mid to high).

s-ihuã [ˌ.ˌ]; cf. so 3 [ˌ.ˌ].

sikã [ˌ.ˌ] to shake each other, holding one another at the upper arms; first phase in wrestling; after that, the partners let go of each other, and the real match starts; perhaps the original meaning is "to stick to each other", "to clasp each other". sikã [ˌ.ˌ] mu [ˌ.ˌ] to stick, gum to something; ibob-otiẽ sikã mu-εt-ukpõ [ˌ.ˌ.ˌ.ˌ] an otiẽ [ˌ.ˌ] (a fruit) skin has stuck to his cloth (mu

is low here, not a low-fall); cf. sikãsikã [ˌ.ˌ.ˌ.ˌ].

sikãsikã [ˌ.ˌ.ˌ.ˌ] tough, of meat, or wood which does not split easily; oye sikãsikã [ˌ.ˌ.ˌ.ˌ] it is tough; cf. sikã [ˌ.ˌ].

simosimo [ˌ.ˌ.ˌ.ˌ] very lean; very thin, of plantains; oye simosimo [ˌ.ˌ.ˌ.ˌ] it is very lean; v. kãgũ kãgũ [ˌ.ˌ.ˌ.ˌ].

sioi [ˌ.ˌ] a specific adverb describing an erect way of sitting; v. gũkã [ˌ.ˌ]; otota sioi [ˌ.ˌ.ˌ.ˌ] he sits erect.

sira- [ˌ.ˌ] in the presence of; sira-te t-okpia na narha [ˌ.ˌ.ˌ.ˌ.ˌ.ˌ.ˌ] "in his presence it was (that) this man stole".

s-ivĩ [ˌ.ˌ]; cf. se 2 [ˌ.ˌ].

siũ 1 [ˌ.ˌ] to claim something by force or tricks; "from somebody" is expressed by gu [ˌ.ˌ]; gu-ε siũ-ẽ [ˌ.ˌ.ˌ.ˌ] claim it from him!

siũ 2 [ˌ.ˌ] to be next of kin to somebody; m-o (or mε-t-o [ˌ.ˌ]) siũ-ozo [ˌ.ˌ.ˌ.ˌ] Ojo is next of kin to me, i.e. brother of the same father and mother; in this case I am the senior; perhaps it really means "it is I who claims Ojo viz. as his brother", v. siũ 1; Ode εt-osiũ Osagie [ˌ.ˌ.ˌ.ˌ.ˌ.ˌ] Osagie is next of kin to Ode (Ode being senior).

siũ 3 [ˌ.ˌ] (1) to cure; gũ ũε siũ oũa na [ˌ.ˌ.ˌ.ˌ.ˌ.ˌ] help me to cure this man. (2) to protect, e.g. in prayers.

s-iwu [ˌ.ˌ]; cf. se 2 [ˌ.ˌ].

so 1 [ˌ.ˌ] to stab, knock, push, with something pointed: su-ε [ˌ.ˌ] knock it (with a pointed instrument); espec. to butt (of rams, goats, cows). su-anyõ [ˌ.ˌ] to tap rubber; so can mean "to

tap juice" from any tree, by means of a curved tapping instrument or knife; *v.* **bε** [↗].

so [˙] **asefē** [˙..] (**su** **asefē** [˙..]) to tickle under the ribs with one finger; **ɔso** **ũ-āsefē** [˙..] he tickled me under the ribs. **so** [˙] **iguēguē** [˙↗↗] (same meaning as the preceding); **ɔso** **ũ-iguēguē** [˙..↗↗] he is tickling me. This word is also used when speaking of somebody's intrigues or other (magical) exertions to damage a man; *v.* **řēřē** [˙]. **so** [˙] **obo** [˙] to shake one's hand; **isu** **εṛ-obo** [˙..] I shook his hand. **s-obo** [˙] to knock at the door. **is-obo** **v-εxu** **εṛe** [˙....] I knocked at his door.

so **2** [˙] to be dark; only used with the subject **ebiebi** [˙..] "darkness", and with **ořuũu** [˙..] "avocado-pear" (in the imperf.) to denote its ripening; the state of being ripe is expressed by **bi** [˙]; *cf.* **Yor. fu** [˙].

so **3** [˙] to make a noise; **ame so** [˙..] the rain is pelting down; **ɔso** **ti-εṛe** [˙..] he is shouting to call him. **s-ihuā** [˙] to sing a song; **ɔs-ihuā** [˙..] he sang a song.

s-obo [˙]; *cf.* **sε 1** [˙], **so 1** [˙].

s-oṛo [˙] to shake a vessel containing water in order to rinse it; *v.* **kp-oṛo** [˙] (to shake a pole, in order to pull it out of the ground).

sokpā [˙], [˙..] (1) to leave out; to exempt, mostly as a butt of one's boasting; **uṛarhuo gie n-ikεṛe hia, sokpā ũε** [˙↗˙..↗˙..] if you are boasting towards all the others, leave me out. (2) but. (3) unless.

Sokpōba [˙..] name of a village: "Sakpoba"; its population consists of Jekri people only; *cf.* **sokpā** [˙], **Ṭba** [˙].

solo [˙] (1) to pick, of birds. (2) to bore a hole with a pointed instrument, *v.* **ha** [˙]; **ɔsol-εε** [˙..↗] he bored (or, picked) it. (3) idiom. to come true, of a suspicion, e.g. **eũi n-εd-ɔ hekoso** [˙..↘˙..↗˙] "the thing of the other day is gradually coming true"; *v.* **s-unu** [˙].

sologāsologā [˙.....] describes walking with one sore foot, so that it makes no full footprint; **ɔxiā sologāsologā** [˙.....] he is walking with one sore foot.

s-osεε [˙]; *cf.* **sε 1** [˙].

s-oto [˙]; *cf.* **sε 1** [˙].

sō 1 [˙] to grow, of grass and hair; *v.* **iřuũu** [...].

sō 2 [˙] to be hard; **εsō-ř-uṛuũε** [˙↗˙..↘˙..] it is not hard for him to do; *cf.* **εsō** [˙..]; *v.* **lɔṛo** [˙].

so [↗] (1) to split (wood); **ɔso** **erhā** [...˙] he is splitting wood. (2) to split (intrans.); **erhā so** [˙..↗] the wood splits. (3) to tear (cloth); **ɔso-ũ-ũkpō** [˙..↗˙..] he tore my cloth.

sogwogwo [....] tender, of a child; **ɔmo ne sogwosogwo** [˙.....] the tender child.

sono [˙] (1) to grieve, anger, annoy. (2) to disgust, be disgusting.

sososo [...] describes something that foams; *v.* **hu** [˙].

sote [˙] to rebel; **ɔsote** [˙..] he rebelled; *cf.* **Yor. řote** [˙..], **ote** [˙..], and **Bini isote** [...].

sss interjection used in calling dogs (same as **gba** [↘]).

sũ 1 [˙] (1) to be powdery, of ground or pounded foodstuffs like corn or soup herbs; **ɔsũ**

[. \] it is (ground and) powdery.
 (2) to make powdery; **ɔka n-alo**
sũ gbe [ˈ...ˈ] grinding corn
 makes (it) very fine, or powdery;
v. **lo** [ˈ], **duũ** [ˈ].
sũ ɛ [ˈ] (1) to be sticky (like gum).
 (2) to be slow; **usũ gbe** [ˈˈ] you
 are too slow!
sua [ˈ] (1) to push, with hand;
ɔsua ẽ ɣ-iyekɛ [ˈ...ˈˈ] he
 pushed me back. (2) to “push”
 into dangerous actions, etc.; of
 harmful charms.
su_anyɔ [ˈˈ]; *cf.* **so ɪ** [ˈ].
suẽ [ˈ] to begin; **ɔvesuẽ nɛ** [ˈˈˈ]
 he is beginning again.
suẽỹ [ˈ] describes the sound of
 some light object dropping into
 water (small stones, sticks, etc.),
 but also of some bather jumping
 straight into the water; **ɔsã fi**
ɛzɛ suẽỹ [ˈˈˈ] he jumped into
 the river plop! *v.* **gbidii** [ˈ...].
suku [ˈ \] in **aɔo-ɛ suku** [ˈ...ˈ \]
 “your eyes look full of fear”:
 you are shy.
s-ukpɛ [ˈˈ]; *cf.* **sɛ ɪ** [ˈ].
sulele [ˈˈ] “on the shoulder”, in
ɔmu-ẽ sulele [ˈˈˈ] he carried
 him on his shoulder.
s-uma [ˈˈ]; *cf.* **sɛ ɪ** [ˈ].
sũnɔsũnɔ [ˈ...ˈ] describes a lazy
 kind of walk, with a slack limp
 body, and, possibly, slightly
 moving arms; **ɔxiã sũnɔsũnɔ**
 [ˈ...ˈ] he slouches.
s-unu [ˈˈ]; *cf.* **sɛ ɪ** [ˈ].
suo [ˈ] to collapse, of under-
 mined soil; same as **siẽ** [ˈ].
sũsũsũ [ˈˈˈ] dark blue, used with
 the verb **bi ɪ** [ˈ]; same as **dũdũdũ**
 [ˈˈˈ].
suũ [ˈ] describes a fixed look such
 as that of fortune-tellers, but
 also a foolish gape, *v.* **ohuã** [ˈˈ],
gbɔɔ [ˈ].

(e)t- a particle found in front of
 the conjunctive and absolute
 pronouns, emphasizing the fol-
 lowing verb or imparting the
 idea of necessity; this kind of
 emphasis may also be expressed
 by tonal means only, e.g. **ɔgb-ɔẽ**
 [ˈ \] is equivalent to **t-ɔgb-ɔẽ**;
t-uxiã ra [ˈ \ˈ] are you going?
ɔɣagb-ɔẽ ra [ˈ \ˈ] will he write
 it? **t-ɔgb-ɔẽ** [ˈ \] he must write
 it, and also: he is writing it
 (with stress on the verb). Instead
 of t-, rh- may be used before
 singular pronouns, or possibly
 only before the 2nd and 3rd
 pers. sgl.

ta [ˈ] (1) to speak; to say; to tell;
ɔt-en-ẽũɛ [ˈ... \ˈ] he is telling the
 (already mentioned) story; **ɔta**
u-erɪɔ [ˈˈˈ] he said so. **ta** [ˈ] **ma**
 [ˈ] to tell somebody. **t-ohoyɛ**
 [ˈ \ˈ] to tell a lie; to lie; **ɔt-ohoyɛ**
 [ˈ \ˈ] he lied; **ohoy-ɔta** [ˈˈˈ] “it
 is a lie he is telling”. **t-ɔta** [ˈˈ]
 to tell something; **ɔt-ɔta ẽ**
ma_ĩẽ [ˈˈˈˈ] he talked to him
 of me. (2) to guess a riddle; used
 without an object only, in the
 request: **ta** [ˈ] guess! (with **iro**
 [ˈˈ] “riddle”, the verb **mu** [ˈ]
 is used). The same meaning “to
 guess” is perhaps underlying
 the following two combinations
 verb + object: **t-isɛ** [ˈˈ] to play
 the **isɛ** [ˈˈ] game, and **t-ile** [ˈˈ] to
 bet. Iterat.: **talɔ** [ˈˈ] to talk
 much: to jabber (a more re-
 spectful term is **guã** [ˈ]); **talɔ**
 does, however, also mean “to
 report”, probably because this
 entails a somewhat lengthy talk.
tã ɪ [ˈˈ] (1) to spread. (2) to hang.
tã [ˈˈ] **yi** [ˈˈ]: (a) to spread in...;
t-ũkpõ y-ovẽ [ˈˈˈ] spread the
 cloth in the sun! (b) to hang on...;

tā_ẽ y-egb-ekẽ [ˈ...ˈ] hang it on the wall! atā_ẽ y-egb-ekẽ [ˈ...ˈ] it hangs on the wall. tā [ˈ] gu [ˈ]: t-ũkpõ gu_etebru [ˈ...ˈ] spread the cloth on the table! tā [ˈ] lele [ˈ] would be used if a cloth were to be spread on several tables. t-ĩri [ˈ] to put up a rope (as a clothes line); ɔt-ĩri y-ovẽ [ˈ...ˈ] he fixed a clothes line in the sun. t-õkũ [ˈ] to measure by means of a line (mostly in timber work); t-õkũ y-ɔ [ˈ...ˈ] measure it! (lit. "stretch a rope to it!"); cf. tā 2 [ˈ] (?).

tā 2 [ˈ] to be tall (of human beings); ɔũa na taẽ [ˈ...ˈ] this man is tall; cf. tā 1 [ˈ] (?).

ta [ˈ] (1) to imitate; yetaa ũe [ˈ...ˈ] don't imitate me! (2) to compare; yeya_e taa ũe [ˈ...ˈ] don't compare him with me!

tab- [ˈ] in idiom.: tab-ɛɾ-ẽũe [ˈ...ˈ] what is the matter? what is wrong? (lit. "or is it not the matter", viz. "is there anything the matter or is it not?"); w-ɔɾ-u_ẽe ɾa tab-ɛɾ-uwe [ˈ...ˈ] are you the one who did it, or was it not you? cf. Yor. tabi [ˈ].

tafia [ˈ] to interfere; to meddle in other people's affairs; utafia gbe [ˈ...ˈ] you interfere too much! cf. Engl. interfere; v. mi-arale [ˈ...ˈ].

taĩtaĩ [ˈ] describes the smell of corpses and of dog-blood (the ĩ is not short here); cf. tātaātā 2 [ˈ...ˈ].

tātaātā 1 [ˈ] (to be stretched) straight and long; used with the verb niẽ [ˈ]; v. Texts: Uke keve arhuaɾo; cf. tā 1 [ˈ].

tātaātā 2 [ˈ] (1) salty; ɔfiā ("it cuts") tātaātā [ˈ...ˈ] it is salty.

(2) sharp (of smells, e.g. of urine); cf. taĩtaĩ [ˈ].

te [ˈ] an auxiliary verb indicating (1) that something was going on or was in a certain state in the past but implying that the end of the action was not attained, or that the state referred to is no longer existing; ɔtema [ˈ...ˈ] it was good (but it is no longer so); itewu [ˈ] I was dying, viz. v-uhuũu ni amu ũe [ˈ...ˈ] "(always) when that illness attacked me". This leads to the meanings "nearly", e.g. in itewu [ˈ] I nearly died, and "mistakenly": utew-ɛr-eua-nwa (re [ˈ], enwa [ˈ...ˈ]) [ˈ...ˈ] "you were mistaken in saying: he is not there now". (2) that the action of the verb to which it is linked follows another action ("before"); imi-ɔẽ, (v-)ɔtekpao [ˈ...ˈ] I saw him before he had left; imi-ĩ_ẽdɛgbegbe, (v-)ɔteyaxiā [ˈ...ˈ] I see him every day before he leaves.

te [ˈ] to decorate; t-ɛɾe [ˈ] decorate it! ɔt(e)_owa [ˈ] he is decorating the house; ɔt-egbe [ˈ] he is decorating himself ("the body").

t-ẽgbe [ˈ] mu [ˈ]; cf. tĩ 4 [ˈ].

teitei [ˈ] imitates the beating of pulses (generally with fear); in the case of the tortoise, leilei [ˈ] is used (in stories) (the i is long); v. afiama [ˈ...ˈ].

tete [ˈ] to save, to be economical with something; tet-ẽe [ˈ] save it! Ozo, tet-inya n-ivio nwe ni n-ɔmi-ekenay-usẽ [ˈ...ˈ] Ojo, be economical with the yams I brought you so that they will last ("get a chance to last") for five days!

te ['] to be contemptible; "to be useless"; ute ne v-en-uye na ['. . . .'] you are already "useless" in (the state in) which you are now!

te [ʃ] to urge somebody on (to do something, by flattering him, or by acclamations); yete ũe ru_εe ['. . . \] don't urge me on to do it! (e.g. for I shall be overtired).

tẽ [ʃ] (1) to put in a file (or row?); tẽ-biẽka na n-iĩã ya y-uviẽ-sese ['. . . ʃ . . .] arrange these children so that they may be properly in a single file! (e.g. may be said by a teacher). (2) to claim as one's relative (otẽ ['. \]). (Perhaps this should be a separate item).

t-ẽzo ['] mu [']; cf. tẽ 4 ['].

ti 1 ['] to be famous (but usually this is titi [']).

ti 2 ['] to be fat; εwe na fεko ti ['. . . ʃ .] this goat is (gradually) becoming fat.

ti 3 ['] to boil; amε ti ['. .] the water is beginning to boil; amε ti ['. \] the water boils; cf. ti [ʃ].

tĩ 1 ['] to fly; ahĩãũε tĩ ['. . \] the bird flew.

tĩ 2 ['] in t-ĩhĩ ['. \] to sneeze; ot-ĩhĩ ['. \] he sneezed; v. ze 1 ['].

ti [ʃ] (1) to warm up liquid food (soups); unwɔũε n-atĩĩ ['. . . ʃ .] a warmed-up soup. (2) to weld broken iron together; ti_ematõ na mε ['. . .] weld this iron for me!

tiã [ʃ] to flatter; yetitiã ũε ['. . \] don't flatter me any longer! v. te [ʃ].

tie [ʃ] to call; otie ũε ['. .] he called me. ti-ebe ['.] to read; otie-εre ['. . .] he read it. ti-εbo

['.] to "curse juju" (in the meaning of "to curse", but v. vẽ [']); this is not the worst way of cursing a man (which is done with an exwae [']). t-ihẽ (long i) ['. \] na ['] to curse (not very seriously); ot-ihẽ mε ['. ʃ .] he cursed me; also ot-ihẽ ne ['. ʃ \ \] he swore at him (same as ti-εbo ['.]); v. xa_εũε ['.], mu_εbo gbe ['.]. t-iko ['] to call a meeting. tie [ʃ] εzo ['] "to call to a lawsuit": to summon; n-ati-εr-εzo ['. . .] "who is called to a lawsuit": defendant (same as n-agugwi ['.] (v. gwi [']); ɔxuẽniezo ['. . .]); n-oti-ɔũa_εzo ['. . .] "he who has called a man to a lawsuit": plaintiff; v. ɔtiɔũaεzo ['. . .], n-ɔgu_ɔũa gwi ['. . ʃ .], n-ɔgwi ['.] (v. gwi [']).

tiyi ['] (1) to twist; ɔtiyi_εe ['. . ʃ] he twisted it. (2) to become, be twisted; ɔtiyi ['. \] it is twisted; cf. tiyitiyitiyi ['. . . .], tiyitiyi ['. . .], otiyĩ ['. .].

tiyitiyi ['. . .] (also tiyitiyi tiyi ['. . . .]) twisted; oɾu na ye tiyitiyi ['. . . .] this thread is twisted. The word also describes matter congealed over a wound, v. iku ['.]; cf. tiyi ['].

t-ihẽ ['. \]; cf. tie [ʃ].

t-ĩhĩ ['. \]; cf. tĩ 2 ['].

tii ['] powerful; harmonious, of a unanimous shout of applause; used with the verb we [ʃ].

tiidigbẽy ['. .] imitates the sound produced by the big em-εdo ['.] drum; used with kpe [ʃ] or ru [']; v. tititititi ['. . . .].

t-iko [']; cf. tie [ʃ].

tila ['] to despise; ɔtila ũε ['. . .] he despises me.

t-ile [']; cf. ta ['].

tine [··] very small; tiny, of babies and things; a higher degree than **xerhe** [··]; **oye tine** [···] it is tiny.

t-ĩri [··]; *cf.* **tã ɾ** [··].

t-ise [··]; *cf.* **ta** [··].

titi [··] to be famous; **ɔtetiti gbe v-oye xerhe** [··....··] he was (formerly) very famous when he was young; *v.* **ti ɾ** [··].

titiiti ɾ [...] noise made by Borasus palms in the wind; used with the verb **kpe** [↗]; *v.* **urua** [...]. (This item has been contested by A. who wanted to substitute **dididididi** [.....] for it.)

titiiti 2 [...] fat, stout, and at the same time short.

titititititi [·····] imitates the sound produced by the small **uke** [··] drum; used with the verbs **kpe** [↗] and **ru** [·]; **ɔkp-εre t.** [·↗·····] “he is beating it t.”; *v.* **tiidigbẽy** [···].

to [·] (1) to be hot (of pepper). (2) to burn high (of burning farm land). (3) to be “active”, of an **εbo** or **ihẽ**, i.e. quick in complying with prayers and curses.

toba [··] in **toba** [··] **mu** [·] to stick to.

tobatoba [···] gumming together (occurs in a magical formula only); *cf.* **toba** [··].

t-obo [··] added to the personal pronouns and, at the same time, followed by the possessive, it conveys the idea of “self”; **mε t-obo ũε** [...·] I myself; **wε t-obo ɔ** [...·] you yourself (or, in commands: **t-obo rue** [·↗·]: **t-obo rue ru_εε** [·↗·↘] do it yourself!); **ĩẽ t-obo-re** [·↗·] he himself; **ma t-ob-ima** [···] we ourselves; **wa t-ob-uwa** [···]

you yourselves; **ĩã t-ob-ĩã** [····] they themselves; **ĩã t-ob-ĩã ɔru_εε** [··↗·↗] they did it themselves; *cf.* **obo** [··] (?).

toya [↘·] an interjection asking for the truth: “is it true? really? indeed”. The answer is **ise** [··].

t-ohã [··] to pity; **it-ohã-ĩẽ** [·↗·] I pity him; *cf.* **itohã** [···].

t-ohoye [·↘·]; *cf.* **ta** [··].

t-õkü [··]; *cf.* **tã ɾ** [··].

tota [·↗] to sit down; to sit.

t-õtɔ [··]; *cf.* **tõ 2** [··].

to [·] to live long; **ɔt-utɔũε n-ɔma** [·↘·↗] he lived a long good life; **urato** [··] may you live long! **urato kpeɛ** [·↗·] “if you live, may it be long (?)”: may you live long! (a mode of address to the **Oba** of Benin, and to chiefs).

tõ ɾ [·] to fell a tree; *v.* **gbo** [·] (special term referring to felling trees on the site chosen for a farm). Iterat.: **tõno** [··]: **tɔn-iku_erhã ni gb-oto** [····] cut those shrubs down! (with a machet).

tõ 2 [·] to dig into the ground (e.g. pots, poles, etc.); **t-õtɔ** [··] to dig (into) the ground (the **õ** is only nasalised in the beginning). Iterat.: **tɔno** [··]; **tõn-ɔε diũi_εsese n-am-ukeɽu y-ɔ** [·↘····↘] “dig them (i.e. holes) deep and well so that we can put the yam poles in!” *cf.* **utõyoto** [····]; *v.* **gwa 2** [·] (to dig something out).

tõ 3 [·] (1) to be hot (not of taste, or the weather, but of liquids, or metal); **ũ-ẽnwaẽ, ɔtõ gbe** [↗···] be careful (“have sense”), it is very hot! (2) to roast; **ut-inya ni nε** [···↘] have

you roasted that yam already?
 inya n-atōē [..˘] roasted yam;
cf. inyatō [..˘]; *v.* ti 3 [˘], rā [˘],
 ũe [˘], vievie [˘], řaũe [˘], le
 [˘], tue 3 [˘].

tō 4 [˘] in tō [˘] mu [˘] (1) to
 lift up; (2) to increase; tē-ũi
 na mu [˘˘] lift this thing
 up! t-ēgbe mu [˘˘] "to lift
 body": to be proud; ot-ēgbe
 mu [˘˘] he is proud; *cf.* itē-
 gbemu [˘˘˘]. t-ēzo mu [˘˘˘] to
 reopen a lawsuit (by appeal,
e.g.); ot-ēzo mu [˘˘˘] he re-
 opened the lawsuit.

tolo [˘] (1) to itch; obo tolo ũe
 [˘˘˘] "my hand is itching me".
 (2) to scratch; tol-oe [˘˘] scratch
 it! (3) to cough; in tol-ohuē
 [˘˘˘].

t-ota [˘˘]; *cf.* ta [˘˘].

tu [˘] (1) to shout. (2) to cry (for
 something, as a complaint);
 uyazetu, dey-uyakw-etī [˘˘˘˘˘˘]
 lit. "if you cry continuously,
 (I hope) you will stop!" (an
 angry word in response to such
 a form of discontent). (3) to
 strike (of the clock); egog-isē
 mahetu [˘˘˘˘˘˘] five o'clock
 has not yet struck.

tu-asē [˘˘] to spit; yetu-asē ku-
 ũe [˘˘˘˘˘˘] don't spit on me!
 ("splash me", *i.e.* by accident;
 but *v.* gie [˘]); *cf.* tue 1? [˘].

tua 1 [˘] to pull strongly together
 (things which are tied together);
 tua_eĩ n-ugbae ni n-oyērḥā
 [˘˘˘˘˘˘˘˘] pull those things
 you have tied strongly together
 so that they do not get loose!
 otua_iḥe ni [˘˘˘˘˘˘] he tied that
 load tightly.

tua 2 [˘] to be loud (of human
 voice and drum, stronger than
 la 2 [˘]; when referring to the

voice, it is used with ukpe [˘]
 "beak"); tua-kpe [˘], *e.g.* otua
 (u)kpe rhārhaārḥā [˘˘˘˘˘˘] he
 spoke loudly (*v.* gboṛogboṛo
 [˘˘˘˘˘]).

tua 3 [˘] to swell (of corpse).

tua 4 [˘] (1) to hasten; to hurry;
 yetua_inwina na [˘˘˘˘˘˘] don't
 hurry this work! (2) to be
 hurried (of work, etc.; not "to
 be in a hurry"); inwina na tua
 gbe [˘˘˘˘˘˘] this work is too
 much hurried (*i.e.* and therefore
 hard). (3) to be serious. (A.
 Biogr.) "To take serious" is ex-
 pressed by mu [˘] gogoogo [˘˘˘]
 gbe [˘] "to take too high".

tue 1 [˘] (1) to ooze out; to
 bleed; esagiē yetue v-enwe na
 [˘˘˘˘˘˘˘˘] the blood is still
 oozing out of this wound; esagiē
 tue v-egbe ũe [˘˘˘˘˘˘] I am
 bleeding ("blood is coming out
 of my body"). (2) to squeeze
 out (*viz.* the contents of the
 bowels of game); tu-ibi-ařaũe ni
 esese [˘˘˘˘˘˘˘˘] squeeze the
 bowels of this animal well out!
 (3) to pour out (if the liquid is
 kept in a vessel with a narrow
 mouth, *v.* rhurḥe [˘]); otu-ame
 v-uko [˘˘˘˘˘˘] he is pouring water
 out of a calabash.

tue 2 [˘] to dress one's hair (of
 women); oxuo na yatu-eto
 [˘˘˘˘˘˘] this woman is dressing
 (her) hair.

tue 3 [˘] to prepare "medicine"
 over a fire, *i.e.* to "fry" it in a
 pan, but without oil or lard;
 řaũ-uxuũu [˘˘˘˘˘˘] is nowadays
 used by the young people, but
 it is not correct, *v.* Ǫxwaḥe text;
v. le [˘], řaũe [˘], tō 3 [˘].

tue [˘] (1) to visit (a certain place).
 (2) to greet; to salute; koyo! ido-

tu-ɔ [ˈ. . . ʔ] **koyɔ** I have come to salute you! *cf.* **otue** [ˈ.].
t-uɣu [ˈ.] to stir up; to disturb;
utuy-ame na [ˈ. . ʔ.] you have disturbed this water (by stirring up the dirt); *cf.* **l-uɣu** [ˈ.]; **z-uɣu** [ˈ.].
t-ulɛ mu [ˈ. .] to start running;
ɔt-ulɛ mu [ˈ. . .] he has started running; *v.* **rh-ulɛ** [ˈ.].
tuo [ˈ.] **re** [ˈ.] to descend; to come down; **ɔtuo re nɛ v-ɛɣɛ v-igbera** [ˈ. . . . ˈ. ʔ.] he had (already) come down by the time I passed by; **tuo re v-od-uxuũu** [ˈ. . . ˈ. . .] come down (from above)!
tuũu [ˈ.] to have sexual intercourse with (used with direct object; not decent); *v.* **gu** [ˈ.] **viɛ** [ˈ. ʔ], **gu** [ˈ.] **ku** [ˈ. ʔ], **ho** [ˈ. ʔ].
u- [ˈ.] pron. (personal) of the 2nd pers. sgl. abbreviated form;
ugb-ɛɛ [ˈ. ʔ] you killed him;
uɣare [ˈ. ˈ. ʔ] shall you come?
ubã-ẽze [ˈ. . .] F.D. list: a tree, *Ochrocarpus africanus*; *cf.* **ɛze** [ˈ. . .]; *v.* **otiẽ** [ˈ. . .].
ube [ˈ.] a women's drum; of varying length, may be as long as 4 feet; beaten alternatively with a drumstick and the hand; played during **ugie** [ˈ. .] and **eho** [ˈ.].
ubelu [ˈ. ʔ.] a tree, *Strombosia pustulata*.
Ubi [ˈ. .] the son of one among the **Ogiaũes** [ˈ. . .]; his name has become a symbol for wickedness, hence: **ɛd-ubi** [ˈ. . .] a bad day; *v.* **Ẽweɣɛ** [ˈ. . . .].
ubi [ˈ.] pointed stick used by farmers for making the holes for yam-sticks; *v.* **gbe ɪ** [ˈ.], **ogba 2** [ˈ. .], **aseɣiɛ** [ˈ. . . .].

ubi [ˈ.] a slap; *cf.* **gbe ɪ** [ˈ.].
ubidõ [ˈ. . . .] a leopard-like animal, but smaller.
ubo [ˈ.] a creeper, with a very thick stem; fruit eaten by monkeys.
uborhe [ˈ. . .] stockings (the word is not much used); *cf.* Yor. **ibɔsɛ** [ˈ. . . .].
ubɔũɛ ɪ [ˈ. . ˈ. ʔ.] act of building; *cf.* **bɔ ɪ** [ˈ. .].
ubɔũɛ 2 [ˈ. . ˈ. ʔ.] act of predicting; prediction; *cf.* **bɔ 2** [ˈ. .].
ububã [ˈ. . .] (1) a tree, *Vitex rivularis*. (2) stocks (for offenders); **ɔkã-ĩĩy-ububã** [ˈ. ʔ. . . .] he put (lit. fixed) him in the stocks.
ubũũɛ [ˈ. . ˈ. ʔ.] being numerous; great number; crowd; **ubũũ-ẽvo iĩã ya ɣade** [ˈ. . . ʔ. ʔ. ʔ.] they were coming in crowds; *cf.* **bũ** [ˈ. .].
udahae [ˈ. . . .] coral-bead strings (about 6) tied round the forehead (worn by the **Ọba** and some big chiefs); *cf.* **ɛhae** [ˈ. . . .].
udasue [ˈ. ʔ. ʔ.] a small blue and red lizard; said to be poisonous(?).
Udazi [ˈ. ʔ.] an attribute of **Osa** [ˈ. . .]: **Osa n-Udazi** [ˈ. . ʔ. .]; the meaning is not clear.
ude [ˈ.] enlarged spleen (mainly as a babies' disease) (visible swelling in the abdomen, movable; a pinching feeling; sleepiness and lack of appetite); *v.* **ova** [ˈ.] (name of the organ).
ude [ˈ. . .] advice; **ude n-ubu ũɛ ɣema gbe** [ˈ. . ʔ. . ʔ. ʔ.] the advice you have given me is very good; *cf.* **ibude** [ˈ. . . .]; *v.* **bu 2** [ˈ. ʔ.].
udefiagbõ [ˈ. ʔ.] "fallen into the world": a man without any support ("backstay", *v.* **oseɣe** [ˈ. . . .]); a full orphan; *v.* **de ɪ** [ˈ. .], **fi** [ˈ. .], **agbõ** [ˈ. . . .].

udegwɔɔ [ˈ. . .] “fall-break”: (1) a tree, *Swartzia fistuloides*; produces a seed which is used as soap by poor people, *v.* **ev-axue** [ˈ. ʃ ʃ]. (2) a long hanging coral necklace; *cf.* **de ɪ** [ˈ.], **gwɔɔ** [ˈ.].

udegboto [ˈ. . .] a kind of palm-wine; *v.* **exwexwe** [ˈ. . .]; *cf.* **de ɪ** [ˈ.], **gbe ɪ** [ˈ.], **oto** [ˈ. . .].

uderhu [ˈ. .] “fall-upon”: (1) a big kind of hawk with white wing-tips, “gives a whistling sound”. (2) a man who has committed a rape; *cf.* **de ɪ** [ˈ.], **rhu ɪ** [ˈ.].

udẽ [ˈ. .] oil from fried palm-kernels, grease; *cf.* Ibo **ude** [ˈ. .].

Udeni [ˈ. . .] name of a Bini village, seat of an **ɔxwaxe** [ˈ. ʃ .] shrine.

udĩ [ˈ. .] (1) the oil palm, *Elaeis guineensis*; **udĩ-uxuũ** [ˈ. . . .] a drink obtained from the oil palm; the cut starts from the spot where the palm bunch begins, no other part of the tree suffers (lit. “palm of the top-side”); this is the best kind of drink to be given as an offering to a god. (2) a kind of white water-yam which is very long (hence the appellation).

udiã [ˈ. .] tsetse-fly; **udĩ-eni** [ˈ. . .] “elephant-fly”: a big stinging fly.

udĩũ [ˈ. ʃ .] courage; *cf.* **dĩ ɪ** [ˈ.].

udiũiũ [ˈ. ʃ .] being deep; depth; *cf.* **diũi** [ˈ. .].

udũũ [ˈ. ʃ .] thinness; leanness; *cf.* **dũ** [ˈ.].

udu [ˈ. .] (1) liver; in **udu n-eko** [ˈ. . ʃ] “udu of the abdomen”. (2) lungs; in **udu n-ohoya** [ˈ. . .] the “empty udu”. (3) heart; *v.* **ekokodu** [ˈ. ʃ .], **ɔkãdi** [ˈ. ʃ .].

ududu [ˈ. . .] lump; **udud-ugbe** [ˈ. . .] (note the tone!) “a lump

of a stone”; **udud-uũ** [ˈ. ʃ .] a lump of salt, *v.* **ukp-uũedugie** [ˈ. ʃ .] (the better expression); **udud-uũẽ-bo** [ˈ. . .] a lump of sugar; **ududu-evaxue** [ˈ. . . ʃ ʃ] a ball of soap (native soap is sold in balls); *v.* **oso** [ˈ.], **osũũ** [ˈ. .].

uduohoyo [ˈ. . .] a tree, with light wood, *Sterculia tragacantha*.

uduũudi [ˈ. . . .] (also **udeũudi**) suddenly; **ɔde kũ ũũ-duũudi** [ˈ. . . .] he dashed against me all of a sudden (unintentionally).

ufere [ˈ. . .] any instrument blown from one end; fife, bugle, whistle (the player is **olufere** [ˈ. . .]), (for whistle, **enwiso** [ˈ. .] (Engl.) may be used); *cf.* Yor. **fere** [ˈ. .]; *v.* **ekpere** [ˈ. ʃ .] flute, i.e. an instrument played from the side.

ufieũ [ˈ. ʃ .] act of “clearing” the bush; *cf.* **fie** [ˈ. ʃ]; *v.* **ifie** [ˈ. .].

ufoũ [ˈ. ʃ .] end; **eũi re-ɔmaũ-foũ** [ˈ. . . . ʃ .] “things do not happen that have (ũũ [ˈ. ʃ]) no end”: everything has an end; *cf.* **fo** [ˈ.].

ufo [ˈ. .], also **ɔfo** [ˈ. ʃ .] the messenger of **Ogi-uwu** [ˈ. . .], the King of Death; its head is in the middle of the body, hands and feet issuing immediately from the head (feet up, and hands downward); it seizes sick people and carries them to **ɛĩũi** [ˈ. .], and it becomes visible to a man who is about to die; if the patient is delirious, it means that he is going to be seized by it. This is invariably regarded as fatal; consequently when this is likely to happen the witch doctor is called in at once; he dances in order to please **ufo** [ˈ. .] and

avert it from its prey. Another name for it is **ukɔ n-ɛ̃iũi zɛ** [ˈ...↗↘] “the messenger which the underworld has sent”.

ufua [ˈ] a kind of **ikpɛ̃** [ˈ] “red yam”, but white.

ugã [...] small vertical poles between the **uhoho** [...] at **eru** [ˈ] (yam stack); the yams are tied to them by means of creepers and cane.

ugãgã [ˈ↗.] two trees, *Bridelia micrantha* and *Cuviera nigrescens* (F.D. list **ogangan**).

ugaũɛ [ˈ↘.] (1) act of serving, e.g. for a wife, to one’s father-in-law; e.g. **eũi_ugaũɛ** [ˈ↘.] gifts made as part of that service for a wife. (2) Church-service; cf. **ga ɪ** [ˈ].

ugiaũɛ [ˈː] cowries of the value of about 6s. 6d. (obsolete).

Ugiãũɛ [ˈ↘.] the first Ishan-speaking village on the **Ekpoma** Road; six miles north of **Eho** [ˈ].

ugie [ˈ] twenty.

ugie [...] (1) (next) occasion; (next) time; **ugi-ɛki** [...] the next market (**ɛki n-ɔgbera** [...]↗] the last market); **yade ugie n-ɔde** [ˈ....↗] “come at the next occasion!”, i.e. at an indefinite time (said when there is no time to attend to a guest). (2) Any of the **Oba**’s ceremonies. The principal **ugies** are: **ugi-ama** [ˈːː] (**ama** [ˈ] is one of the **Oba**’s gods); **ugi-azama** [ˈːː] (for the **Oba**’s children); **ugi-ovi_ozuɔɛ** [ˈːː↗] (at which titles are given); **ixurhɛ** [...] (devoted to **Otɔɛ** [...], the ground); **ugi-ɔɔɔ** [ˈːː] (a cycle of **ugies** opened by **ami-ɔɔɔ** [ˈːː], it consists of **ugies** devoted to the **Oba**’s ancestors which take place at in-

tervals of five days, and which are called **ugi-iɽɔ̃** [ˈːː] or **iɽɔ̃** [ˈː], and ends with **ugi-erh-ɔba** [ˈːːːː], the **ugie** made for the **Oba**’s father, after about three months). After this period, the annual ancestors’ festival **ehɔ** [ˈː] seems to be celebrated in Benin. After **ehɔ**, there is, according to one informant, another cycle of **ugies** devoted to the royal ancestors which is called **ugi-igũ** [ˈːː], and which again consists of **ugi-iɽɔ̃**’s leading up to **ugi-erh-ɔba** [ˈːːːː]. After this, i.e. after about four months, **orhu** [ˈː] is performed, and an **ugie** called **emobo** [ˈːː] (?). This is followed by **igwɛ**, the annual festival devoted to one’s Head, which is performed first by the **Oba**, then by his people. After **igwɛ**, the annual war-procession **isiokuo** [ˈ↘.] was held (no longer now) which included **egbala** [ˈːː] and **amufi** [...]. Then comes **agwɛ** [...], the New-Yam festival at the **ɛguae**, which is followed by the general practice of **ihuã** [ˈː], giving new yam to the gods, and finally **agw-ɔyɛnɛ** [ˈːː]. (The order of these **ugies** is very doubtful, and the collected statements differ, neither is their number complete).

ugieũɛ [ˈ↘.] comparison; cf. **igieũi** [...], **gie ɪ** [↗].

ugiẽũɛ [ˈ↘.] act of burning; blaze; cf. **giẽ** [↗].

ugĩũɛ [ˈ↘.] leaking; cf. **gĩ** [ˈ].

ugo [ˈ] a sort of red yam (**ikpɛ̃** [ˈ]) which has gone wild; v. **ogigbã** [ˈ↘.], **ema 2** [...].

Ugo [...] two villages distinguished in the following way: **Ugo n-iyek-orhiũɔ̃** [ˈːːːː] “the Ugo be-

hind the Ossiomo River"; and:
Ugo n-iyek-ikpoba [· · · · ·] "the
 Ugo behind Ikpoba" (lying on
 the road to Agbor).

ugoũe [· \ ·] (1) act of shouting.
 (2) songs accompanying the
akaba [...] dances of the
Ɔxwahe [· / ·] cult; sung by the
 head-dancers while the women
 dancers clap hands. When the
 head-dancers pause, the women
 sing **uke** [·] songs, and both
 groups stamp their feet as
 accompaniment (**gb-uke** [·]);
cf. **go** [·].

ugõgie [...] worship (Akugbe); *cf.*
gõ [· / ·], **ugie** [...].

ugõgõ [· ·] (1) Bini name for the
 Sobo tribal marks: a straight
 line leading from the middle of
 the forehead to the tip of the
 nose. (2) **ugõg-īyeke** [· \ · · ·]
 spine (same as **uv-īyeke** [· \ · · ·],
v. **uviẽ** [· ·]); *cf.* **gõgõgõgõ** [· · · ·].

ugu [·] a tree, *Saccoglottis gabonensis*;
 its bark is pounded and
 mixed with palm wine in order
 to make it red; **ugu mu_anyo**
na_εsese [· · · · · \ ·] the **ugu** has
 changed this wine very much.

ugu [· \ ·] vulture, Common or
 Hooded V.; *cf.* Yor. **igũ** [· ·].

uguomaifiã [· \ / ·] lit. "you do not
 help an old man to cut it": a
 tree with very soft wood, *Disco-*
glypremna coloneura.

ugwe [·] (1) lid, cover (e.g. of a
 pot); **ugw-εkpokĩ** [· · ·] "cover
 of leather box": a tree, *Hannoa*
klaineana. (2) **ugw-akpata** [· · ·]
 "cover of native harp": (besides
 the literal meaning) a curved
 tuft of hair above the forehead,
 worn by the **Ɔba** and by all the
 chiefs as a sign of their rank;
 also: tuft of feathers on the

head of some birds, e.g. **awe** [· ·]
 and **esikpoɔo** [· · ·]. (The latter
 meaning was disputed by A.
 who said that **osusu** [...] should
 be used for a tuft of feathers).
 (3) shade.

ugwowe [· ·] "does-not-fit-foot":
 natural cutting or hollow (with-
 out water), so narrow that both
 feet cannot be placed together
 in it; there is one near the
 village of **Ɔgba** [·]; *cf.* **gwa 3** [·],
owe [...] (the "not" is contained
 in the high u- [·]); *v.* **iya** [...],
εze [...].

ugba [·] a dance performed e.g.
 at second burials; the dancers,
 with rattles round their feet,
 move in revolving circles, side-
 ways; *cf.* **d-ugba** [·].

ugbadiye [· · · · ·] "killer of fowls",
 a disease of chickens: the
 victims are sleepy first, then
 giddy; they spread their wings,
 gasp, and knock their heads on
 the ground; watery discharge
 from the beak; same as **luku**
luku [· ·]; *cf.* **gbe 1** [·], **adiye**
 [· ·]; *v.* **okuku** [...] (dull, cold
 weather is said to be mainly re-
 sponsible for this disease),

ugbaɔo [· \ ·] (1) eye-brow; fore-
 head. (2) face; *cf.* **aɔo** [...]; *v.*
uhaɔo [· \ ·].

ugbe [· ·] missile; stone (that is
 thrown).

ugbe [·] swelling of lower abdo-
 men, probably due to distended
 bladder.

ugbẽbe [...] writing utensils; *cf.*
gbẽ [·], **ebe** [·]; *v.* **ukeke** [· ·].

ugbefẽ [...] side of body; *cf.*
efẽ [...].

ugbeto [...] "hair-clipper": scis-
 sors; this is the native Bini
 expression, but *v.* **alumagazi**

[...], **etuheɽu** [...]; cf. **gbe** 1 [...], **eto** [...].

ugbeũe [...] (1) flogging, (2) dancing; cf. **gbe** 1 [...].

ugbezaɽo [...] a tree, *Antrocaryon micraster*; the fruit, called **gbæzaɽo** [...], has a shell covered with many cavities; the shells are put over objects in order to keep thieves away from them. A. was in doubt about the existence of the name **ugbezaɽo** and described **gbæzaɽo** as the fruit of **iyɔha** [...].

ugbẽ [...] when; probably originally “time”, because it is followed by the relative particle **n-** or **v-** “in”; further, there is **ugbẽ-so** [...]. (a) sometimes; at times; **ugbẽ-so ɔɽar-owa** [...] at times he will be at home. (b) perhaps, *v.* **kæe** [...]; **ugbẽ-s-ɔɽar-owa** [...] perhaps he is at home; cf. **ugbugbehia** [...].

ugbekũ [...] belt; cf. **gba** [...], **ekũ** [...].

ugberherhe [...] deplacé fontanelle (with a baby); cf. **gbe** 1 [...] (here, perhaps, “to push in”), **erherhe** [...].

ugbizin [...] cork-screw (also **ugbizĩ**, **ugbezĩ**, **ugbuzin**); cf. **gbe** 1 [...], **ezin** [...].

ugbo [...] farm; **ugb-ɔgbõ** [...] new farm; **gi-aɽari-ugbo** [...] let us go to the farm; *v.* **ogo** [...].

ugbodoko [...] (**ugbodioko**, or **-lioko** are also heard); bone; **ugbodok-ɔsa** [...] “bone of chimpanzee”: a tree, *Randia dadantha*; its wood is very durable; *v.* **uve** [...].

ugbogioĩvi [...] (1) a monster living at **ẽĩvi** [...]; it has three (or seven) heads and a human body; it breathes flames, blood,

smoke, etc.; was believed to be the senior of the **iyele** [...] age-group at **ẽĩvi** [...]. Occasionally carved in wood. It is only considered as a kind of bogey, and there is no belief in it. (2) jocular appellation for somebody who has lost his incisor-teeth; cf. **ogie** [...], **oĩvi** [...].

ugbore [...] (1) the shea-butter tree, *Parkia biglobosa*. (2) shea-butter (obtained from Hausa people).

ugbõgbõ [...] a tree, *Kigelia africana*(?); its bark falls off in patches; *v.* **rhuã** [...].

ugboxa [...] a tree, *Bombax buonopozense*.

ugbudiã [...] “tsetse-killer”: fly-killer; cf. **gbe** 1 [...], **udiã** [...].

ugbugbe [...] (1) tree with scaffold on which victims of certain Bini sacrifices (to the sun and the rain) were crucified. (2) Cross (in the Christian sense). (3) crosswise; **ɔmu_erhã** (**u**)**gbu-gbe** [...] he is carrying the tree (or stick) crosswise (so as to block the whole breadth of the path; boys do so to stop their playmates overtaking them on the road).

ugbugbehia [...] (1) often; **ugbugbe hia eɽ-iyas-eua** [...] “it is often (that) I go (lit. ‘reach’) there”. (2) always; **imi-õ(ẽ_u)-gbugbe hia v-i_aɽari-ugbo** [...] (“ẽ_u” [...] are left without tone-marks above; **ri-ugbo** is possibly [...] in slow speech) I see him always when I am going to the farm; cf. **ugbẽ** [...] (identical?).

uya [...] a quadrangle in the **Èguæ** [...] where an **ɔba** is

buried and has his shrine; formerly, each **Oba** had his own quadrangle which was made after his death.

uḡaẽ [...] difference; **uḡa(ẽ)** ɔna xĩ [...] the difference is this; **uḡaẽ ni xĩ** ɾa [...] is that different? *cf.* **1-uḡaẽ** [...].

Uḡara [...] a village with mixed Jekri-Sobo population, on or near the boundary of Warri Province.

uḡ-āvā [...] (1) thunderbolt; believed to be thrown by **Ogi-uwu** [...] "the King of Death", i.e. the god of Thunder (Yor. **ṣāṅgo** [...]); it is used in the **awase** [...] that is kept on the shrine of **Osū** [...]. It is obtained by pouring four tins of oil into the hole where it has fallen down: then it comes up and can be exhumed. The **uloko** [...] tree ("Iroko") is believed to withstand the **uḡ-āvā**, while other trees are broken to pieces; this is due to its importance for witches. **Uḡ-āvā** are, therefore, said to be found if **uloko** wood is sawed; *cf.* **uḡā-** in **uḡaũa** [...], **avā** [...]. (2) the main "pebble" on the shrine of **Ḷxwahe** [...]; it is red, and in the shape of an axe (**Ḷxw.**).

uḡaũa [...] axe; **uḡaũa-ṱra** [...] an axe with a broad blade; formerly used for splitting wood; *cf.* **uḡāvā** [...].

uḡāũe [...] (1) being dear, i.e. expensive; dearness. (2) pride, (in a bad sense); *cf.* **ḡā** [...].

uḡaeũe [...] same as **eḡae** [...]; act of dividing; *cf.* **ḡa(e)** [...].

uḡe [...] dances; any performance; show; *cf.* **ḡe** [...].

uḡe [...] entrance of a village; *v.* **agba** [...], **egbõ** [...], **ome** [...].

uḡegbe [...] "look body": (1) mirror. (2) glass (but not vessel!). (3) **uḡegb-aṛo** [...] "eye-glass": spectacles; *cf.* **ḡe** [...], **egbe** [...].

uḡeũe [...] look, appearance; **uḡeũe ṱuẽ m-ohā gbe** [...] your appearance is terrible (e.g. when a man is ill, or angry; or referring to a masked dress); *cf.* **ḡe** [...], **uḡe** [...].

uḡede [...] (1) "day-looker": clock; watch; *v.* **uteḡe** [...], **umuḡe** [...], **egogo** [...]. (2) spectacles (older than **uḡegb-aṛo** [...]); *cf.* **ḡe** [...], **ede** [...].

Uḡotõ [...] (1) name of a Bini village near **Ekēhuā** [...] through which the Bini people made their first contacts with Europeans: "Gwatto"; a certain sib has its central area at **Uḡotõ**; their headman is the **oh-ṱkũ** [...] there, i.e. the priest of **Okũ** [...] or **Olokũ** [...]. Other members of the sib are found at Jesse (**Ijehe** [...]) where there is also an hereditary priest and chief **Oh-ṱkũ** [...]. Jesse is said to have Sobo population. The sib-greeting is **la-okũ** [...]; *v.* **egbæ** [...].

uḡuḡa [...] closed room in a Bini house with one or two entrances; *v.* **ɔgwa** [...], **ikũ** [...]; *cf.* **uḡa** [...].

uḡũḡā [...], [...] (different) species, kinds, sorts, ways; **uḡuḡā dɔũa-dɔḡe nwa** [...] lit. "in a different way everyone is sensible": every man has different ways of thought (if something is interpreted in several ways); *cf.* **uḡaẽ** [...].

uḡuḡõ [...] empty shell of a snail.

uḡũḡuũu [...] (1) stump of tree that is nearly level with the

ground. (2) also: roots of trees swelling out of the ground; *v.* **ezi** [...], **utukpuũu** [....].

uhãbo [ˈːː] bow (for shooting); *cf.* **abo**, **obo** [ˈː]; *v.* **ifẽũe** [ˈːː], **ikã** [ˈːː].

uhae [ˈːː] well; **uhae na_{ir}-ame** [ˈːːːː] this well does not hold (**ro i** [ˈːː]) water; **uhae na s-agba-eha** [ˈːːːː] (**sẽ** [ˈː]) this well is three layers deep.

uhaeso [ˈːː] swallow; *cf.* **iso** [ˈːː](?).

uhãhã [....] (1) a small plank used as a pad when carrying yams. (2) **uhãh-ẽkũ** [ˈːː] the small of the back.

uharo [ˈːːː] forehead; *cf.* **ẽhae** [...], **aro** [...]; *v.* **ugbaro** [ˈːːːː].

uhe [ˈːː] (1) lower end of a long object: **uh-inya** [ˈːː] lower end of a yam; **uh-ɔ̀ɣeɗe** [ˈːːːː] do. of a plantain; *cf.* **uh-erhẽ** [ˈːːːː]; **uh-erhã** [ˈːːː] lower part of a felled tree that is standing upright. (2) bottom of a vessel: **uh-axe** [ˈːː] bottom of a pot; **uh-odo** [ˈːː] bottom of a mortar. (3) vulva. (4) anus.

uh-erhẽ [ˈːːːː] a stick of firewood one end of which has caught fire, also **uw-erhẽ** [ˈːːːː]; *cf.* **uhe** [ˈːː](?).

Uhe [ˈːː] **Ifẽ** (Yor. tones: [ˈːː]); the name occurs also in the morning greeting of a certain sib, **de la_{uhẽ} o** [ˈːːːː]; *v.* **egbẽe** [ˈːːːː].

Uhẽ [ˈːː] a village on the Bini-Yoruba boundary.

uhewẽũe [ˈːːːː] breathing; breath; *cf.* **hewẽ** [ˈːːːː].

uhi [ˈːː] law; custom; **uhi na wegbe gbe** [ˈːːːː] this law is very strict.

uhiaũe [ˈːːːː] (1) keeping up appearances. (2) struggling (to recover one's health); *cf.* **hia** [ˈːːːː].

uhiri [ˈːːːː] a big kind of monkey (N.W.Th.: baboon).

uhiũiaũe [ˈːːːː] swelling (of a whole limb); **uhiũiaũ-obo** **ũe na mu** **ũ-ohã gbe** [ˈːːːːːːːː] lit. "the swelling of this my hand makes me afraid much"; *cf.* **hiũia** [ˈːːːː]; *v.* **hue** [ˈːːːː].

uho [ˈːː] a trap for birds: lime obtained from a creeper.

uhobo [....] the Sobo people; **uhoboriabe** [ˈːːːː] lit. "the Sobos are guilty": a kind of red yam that is said to have come from the Sobo country comparatively recently; its surface is "hairy", and it ripens within five months.

uhoho [....] the space between two main poles (**utõyoto** [....]) of a yam stack (**eru** [ˈːː]); equals 2 **ekp-ɔ̀xe** [ˈːːːː]; 2 **uhoho** equal 1 **ewe** [ˈːːːː].

uhoro [ˈːːːː] pawpaw; **uhor-ebo rhiẽrhiẽ gbe** [ˈːːːːːː] "European pawpaw" (a special kind of p.) is very good.

uhosa [....] a kind of leaf covered with pimples; also called **eb-uhosa** [ˈːːːːːː] and **uhosa n-ofi fi** [ˈːːːːːːːː]; *cf.* **osa** [ˈːːːː](?).

uhueũe [ˈːːːː] swelling (not a whole limb); **uhueũ-eke n-ɔ̀xia** **ɾue so fua gɔ̀gɔ̀gɔ̀** [ˈːːːːːːːːːːːː] "the swelling at the place that pains you bulges out"; *cf.* **hue** [ˈːːːː]; *v.* **hiũia** [ˈːːːː].

uhuki [ˈːːːː] an influence or power (spirit?) which causes people to do things that are to their disadvantage, and seem to be senseless. **Uhuki** is said to be caused by ill-treatment of, or lack of consideration for, one's wife or husband in the preceding reincarnation. The actual cause seems to be the "swearing"

uttered during one's previous reincarnation by the injured party against the offender. Offences leading to this swearing and consequent **uhuki** are e.g. a man's not giving his wife food and clothes, or not having intercourse with her on the day when she purifies herself after menstruation, or a wife's promiscuous way of living (so that the husband forsakes her), or her omitting to mourn for her deceased husband properly (*v.* **xiẽ** [↗]); **uhuki** ɔkpokp-εε [↗...↘] "uhuki (it is that) is troubling him (or her)". The "trouble" caused by **uhuki** may manifest itself in very different ways, and in different degrees of intensity. A man may refuse to marry and may hate women, or even be temporarily impotent or mad; with a woman it is believed to be the cause of frigidity and certain misdemeanours. A sacrifice can "bring them (i.e. the **uhukis**) to sense": a "doctor" makes an image representing the husband or wife, respectively, of the preceding reincarnation, and makes a sacrifice to it. Afterwards, the image is buried with the sacrifice (ɔɾe_uhuki [↗...↗] he buried the **uhuki**). The **uhuki** was said not to be the dead man (or woman) himself.

uhukpa [↗...], [↗...] (1) once; ɾu_εε_uhukpa [↗...↗] do it once (and also: "at once"). (2) at once; **ikεk-ɔɾe wamu bũ-hukpa** [↗...↗...↗] his bicycle broke at once.

uhuõova [↗...] sickness (general term); **uhuõova** lɔɔ ẽε [↗...]

"sickness is paining me": I am ill; *cf.* **emiaũε** [...].

uhuõu [↗] (1) head; it is believed to report to one's **ɛhi** [↗] every evening about one's doings, and it is given sacrifices, *v.* **gwe** [↗]; hence **uhuõu** dā [↗...↗] "bad head": bad luck; **uhuõu_esi** [↗...] "good head": good luck; an idiomatic expression is **uhuõu ya y-ɔ** [↗...↘] "head takes for it": you, or he, will get into hot water for it (when scolding somebody for some mischief he has done), (in a proverb). **uhuõ-oĩiõi** [↗...] "head of corpse": skull; **uhuõ-elao** [↗...] wooden sculptures representing heads, forming part of the ancestral shrines (*v.* **erha** [↗] and **iye** [↗]) in Bini houses. The **ɔba**'s and **Ezomo**'s [↗...] **uhuõ-elao** are of brass. (2) upside; upward; on top; **uhuõ-ẽɾẽ** [↗...↗] on top of it; **uhuõ-ẽze** [↗...] up-stream; **uhuõ-oke** [↗...] up-hill; **uhuõ-owa** [↗...] "top of house": roof (from outside, *v.* **erhũrhuõu** [...]). (3) message (in connection with **gie** [↗] "to send"); *cf.* **uhuõova** [↗...].

uhuõuũũ [↗...↗] period of nine days (2 **ekẽ** [↗]); **uɣade u-uhuõuũũ** [↗...↗] you should come within nine days; **uhuõu-ẽɾε** [↗...↗] (ɾ not nasalised) nine days from to-day; *cf.* **ihĩĩ** [↗...].

ukata [↗...] straw-hat, usually **erh-ukata** [↗...]; *cf.* Yor. **akata** [...].

ukaũaũε [↗...↘] smallness; small size; *cf.* **kaũa** [↗...].

uke [↗] (1) top of a thing lying on the ground, e.g. a load that has been put down, or a tree lying on the ground (**ogwe** [↗]), *v.* **uhuõu** [↗]; **mu-ẽ y-uk-εɾε**

[ˈ˩.˩.˩.] put it on top of it!
 (2) a pad used to raise women's hair in some styles of hair-dressing, e.g. **okuku** [ˈ˩.˩.˩.]; it was mostly made of **itaxuẽ** [ˈ˩.˩.˩.].
 (3) a stopper put into native guns in order to prevent the powder and charge from falling out; it is made from rolled coconut fibre; the gun is charged as follows: first the powder (**exae** [ˈ˩.˩.˩.]) is put in, then **uke**, then **igele** [...] (shot) or **efu** [...] (bullet) which is again followed by an **uke**. (4) a small round drum used by men.

uke [ˈ˩.˩.˩.] stamping (in dancing);
v. **gbe** **ɪ** [ˈ˩.˩.˩.].

uke **ɪ** [...] (pl. **ike**) (ɪ) (cross-legged) cripple. (2) porter at the **ɛguae** [...]: cripples are doing the service of porters at the **ɛguae**, because they are reliable: they do not steal nor commit adultery at the **ɛrie** [ˈ˩.˩.˩.] (harem), because they cannot run away. (3) crooked, in **uk-adẽ** [ˈ˩.˩.˩.] hook for picking fruit; *v.* **arɔe** [...].

uke **2** [...] something hollow:
 (ɪ) tortoise-shell, also **uk-egwi** [ˈ˩.˩.˩.]. (2) lap, when followed by **egbe** [ˈ˩.˩.˩.] "body": **uk-egbe** [ˈ˩.˩.˩.];
ɔmu_ẽ nya uk-egbe [ˈ˩.˩.˩.˩.] she (or, he) took it on her (his) lap (a baby e.g.).

ukeke [ˈ˩.˩.˩.] stick; **ukeke n-aya gbẽbe** [ˈ˩.˩.˩.˩.] "stick for writing": pen; **ukeke n-aya kpẽma** [ˈ˩.˩.˩.˩.] "stick for playing drum": drum-stick; **ukeke n-aya bowa** [ˈ˩.˩.˩.˩.] "sticks for house-building": beams put on the walls in order to support the rafters (**n-aya**: lit. "which one takes"); **ukek-ovia** [ˈ˩.˩.˩.] "sticks of **ovia**": two sticks knocked against each

other by the masked dancers of **ovia** [ˈ˩.˩.˩.] (there is no drumming at these dances); the correct name is, however, **ikpata** [ˈ˩.˩.˩.].

ukelu [ˈ˩.˩.˩.] (ɪ) a wooden mallet.
 (2) piece of wood (stuck through an iron cramp behind the door): door-bolt.

uki [...] (ɪ) moon; **uki de ɔ** [ˈ˩.˩.˩.] "the moon has hidden herself": the moon is covered by clouds; **uki h-em-ota** (**hɛ** [ˈ˩.˩.˩.]) [ˈ˩.˩.˩.] "the moon is carrying the evening fufu": the moon is coming out late in the night, e.g. when it is full moon; **uki ota** [ˈ˩.˩.˩.] "evening moon": early moon (when waxing and still small); **uki_ɔgbõ** [ˈ˩.˩.˩.] new moon (i.e. the very small waxing moon); **ovi agb-ẽde** [ˈ˩.˩.˩.] (meaning not clear, it means perhaps: "makes the night bright like the day"): praise-name of the moon when shining brightly; **uki ra uki de** [ˈ˩.˩.˩.] "moon passes, moon comes": the period when there is no moon; during this time all the evil forces are believed to be "travelling"; **yade v-uki n-ɔba** [ˈ˩.˩.˩.] come while the moon is shining! (2) month; *cf.* **aki**-[ˈ˩.˩.˩.]; *v.* **hɔ_uro** [ˈ˩.˩.˩.], **ko-ro** [ˈ˩.˩.˩.], **hĩ** [ˈ˩.˩.˩.], **bɛɛ** [ˈ˩.˩.˩.], **vɛwae** [ˈ˩.˩.˩.].
uko [ˈ˩.˩.˩.] calabash; **uk-edɔlɔ** [ˈ˩.˩.˩.] a pot or calabash where some **itaxuẽ** [ˈ˩.˩.˩.] is kept with water and red mud, for the purpose of rubbing (**ɔlɔ** [ˈ˩.˩.˩.]) the walls of a house. **uk-ɛgbo** [ˈ˩.˩.˩.] calabash for holding water and other liquids; **uk-axue** [ˈ˩.˩.˩.] calabash used in taking a bath (also **uk-ɛgb-axue** [ˈ˩.˩.˩.]), *v.* **uwawa** [...]; **uk-ev-axue** [ˈ˩.˩.˩.] calabash for holding soap.

ukobozo [...] also **ukoyobo**zo, Latham's or Forest Francolin (or bush-fowl).
ukohuũu [...] "head-supporter": pillow; *cf.* **ke** 1 [↗], **uhuũu** [··].
ukoko [··] pipe.
ukoko [··] (1) swelling, e.g. **ukok-od-yeke** [··↘·] swelling on the back. (2) Something bulging out, in **ukok-owe** [··↘·] ankle; **ukoko-bo** [···] can be used instead of **igu-abo** [···] "elbow"; *v.* **igwe** 1 [...].
ukokɔɔ [··↘·] calabash used for storing medicines; *cf.* **uko** [··].
ukoni [...] kitchen, at the women's side of the Bini house.
ukotĩ [··] hair-pin; *cf.* Yor. **ikoti** [↗·].
uko 1 [·] (1) messenger; **uk-ɔba** [··] messenger of the **ɔba**; **ukwekẽ** [··] attendant of an **ɔba** or chief, going in front of his master; also supposed to be with the **ihẽs Olokũ** [···] and **ɔx-wahẽ** [↗·] and **Igbayɔ** [↗·] when they are "travelling"; **uk-εbo** [·↘·] (a) (invisible) messenger of a god affecting offenders against the god with sickness; (b) man employed by a Native Court to lead litigants to a shrine in order to take an oath; (c) man leading a procession of juju masqueraders. He picks up anything that drops out of the masquerade-dress; **uk-usuebo** [·↘·] "messenger of accompanying (or, leading) juju": same as **uk-εbo**. (2) worry; *v.* **kãẽ** 4 [↗].
ukɔ̃ɔ̃ɔ̃ [··] (idiomatic) (1) irreparable damage; **ɔna t-ukɔ̃ɔ̃ɔ̃** [····] (**te** [·]) this damage cannot be recovered; *v.* also **mu** [·]. (2) action of always

reminding a debtor of his debt; dunning.
ukɔ̃ɔ̃ [·↘·] (1) act of planting. (2) act of erecting the shrine of a god, or of **Erha** [··] (at the "second burial", on the day when the **arha** [··]-ceremony is finished); *cf.* **kɔ** [·].
ukɔ̃ɔ̃ 1 [·↘·] being foolish; foolishness; *cf.* **kɔ** 1 [·].
ukɔ̃ɔ̃ 2 [·↘·] (1) grazing, of cattle; *cf.* **kɔ** 2 [·]. (2) wandering of a doctor in search of practice.
uku [··] a praise-name of the **ɔba**; *cf.* Ibo **uku** [··]); *v.* **ɔba** [··].
ukuãũ [·↘·] act of injuring oneself; **ukuãũ-ẽnye** [···] snake-bite; *cf.* **kuã** [↗].
ukugba [...] belt; **ukugb-ovi-a-rueque** [····] "belt of small pulsing boils": probably chronic inflammation of groin glands, e.g. due to syphilis.
ukuoki [··] (1) a piece of cloth or some leaves forming a round pad which one puts on the head when carrying loads. (2) pad for silencing doors.
ukuse [··] calabash rattle mostly used by women when dancing, by men, e.g. at the **ohoyo** [...], **ugba** [·], and **emaba** [...] dance.
ukuũ [·↘·] act of playing; *cf.* **ku** [↗], **iku** [...].
ukwebẽ [...] "**εbẽ** [·] folder, or, lowerer": title of a chief who carries the **ɔba**'s **εbẽ** (sword) when the **ɔba** goes out; he also hands the **ada** [··] (sword) to the **ɔmada** [...] who is going to carry it in front of the **ɔba** (when **εbẽ** is used, **ada** is left behind). So he is in charge of both the ceremonial swords. **εbẽ** is raised only in presence

of the **Ḑba**, otherwise it must be lowered; cf. **kuo** [↗] (here “to lower”), **ebē** [...].

ukpa [ˈ] (artificial) light; lantern; cf. **urhukpa** [...].

ukpabo [...] a wooden plate used to wash hands before eating fufu; cf. **kpe** [ˈ], **abo** [ˈ].

ukpafē [ˈ] hollow in the floor of Bini and Yoruba houses, in the rooms called **ikū** [ˈ], to which the rain falling through an opening in the roof is led, cf. the Roman piscina at the atrium; **ukpaf-ōgboṛe** [ˈ] hollow along the inside of the front part of **odī** [ˈ], the compound wall; it goes as far as the gate-part of **odī** is roofed.

ukpakō [ˈ] toothpick, chewing-stick; **ukpak-ēka** [ˈ] “toothpick of **Eka** (**Ika**) people”: two trees, viz. *Lonchocarpus griffonianus* and *Hymenostygia afzelia*; cf. **kpe** [ˈ], **akō** [...]; v. **edia nukpakō** [...].

ukpaṛo [ˈ] a dangerous disease called “black-tongue”, due to bowel complaints (**ezegizegi uw-eko** [ˈ] “diarrhoea of inside of abdomen”); there is a small swelling over the stomach and lack of appetite, pain in the joints, headache, and no stool; in the beginning there is a slight fever.

ukpe [ˈ] two trees, used as firewood only; **ukpe n-exwi** [ˈ], “black” u., *Phialodiscus unijugatus*; **ukpe n-ɔfua** [ˈ], “white” u., *Blighia sapida*.

ukpenwe [ˈ] visible pulsation of heart; palpitation.

ukpe [ˈ] (1) tip, point; **ukp-aṣaũe** [ˈ] tip of the tongue; **ukp-eho** [ˈ] ear-lobe; **ukp-**

enwe [ˈ] tip of breast (male and female); **ukp-asoṛo** [ˈ] point of a spear. (2) beak, also **ukp-ahĩaũe** [ˈ] beak of a bird; **ukp-ɔxɔxɔ** [ˈ] “beak of a fowl”: a style of hair-dressing worn by the wives of an **Ḑba** (**iloi** [ˈ]); there are said to be two different sub-styles. This **ukp-ɔxɔxɔ** can be seen on the female attendants accompanying the idol of the goddess **Olo-kū** [ˈ] and **Igbayō** [ˈ]. **ukpe ɛ-ɛgodī** [ˈ] a leaf used in composing charms; very sweet, used as a cough cure for children.

ukpeku [ˈ] a hook thrown during **ibako** [...], hunting by encircling an area of bush; they are used in the areas of **Isi** [...] and **Iyek-orhiɔũo** [...].

ukpo [ˈ] year; **ukpukpo** [ˈ] every year; **ukpukp-okpia na yaz-ihāna** [ˈ] every year this man (usually) makes **ihāna** (the ordinary sacrifice to one’s father; the sentence implies that the man is very poor because he makes **ihāna** only, instead of **eho** [ˈ]); the year is worshipped at **Ḑza** [ˈ]; during its annual festival, called **eh-oxoxo** [ˈ], and denoting the end of the year, the priest asks whether the coming year will be **ukpo n-aũe** [ˈ] “a female year”, or **ukpo n-ɔwee** [ˈ], “a male year”; the first expression means “a mild year”, the second, a year of bad luck and many deaths (in the English of my informant a “leap-year”); the worship of the year is possibly of **Ika** origin; cf. (**e**)**ne** [ˈ].

ukpo [ˈ] something raised: (1) altar. (2) same as **ogiukpo** [...]

dais, where the **Oba** or a chief receives visitors. (3) couch, bed, a raised niche in Bini houses; **ukp-ekẽ** [ˈˌ] mud-bed; **ukp-erhã** [ˈˌ] wooden (European) bed. (4) (modern usage) Government road, the point of comparison being either its being broad and smooth; or perhaps its being cut out and, therefore, having high borders. (5) rank, position (relative to that of others); **ukpo n-uye kpɔɔ gbe** [ˈˌˌˌ] the rank in which you are is very high (lit. "great").

ukpoɔ [ˈˌ] pl. **ikpiɔ** a single cowrie; many cowries. **ukpoɔ-uzo** [ˈˌˌ] "cowrie of antelope": something white in the eye-ball of the **uzo** [ˈˌ] antelope; hence, a disease of the eye; the affected eye looks like that of **uzo**, i.e. the middle of the eye-ball has a white spot; it impairs the sight considerably. (Not identical with **aro n-ɔs-oze** [ˈˌˌˌ].) cf. **iyɔ** [ˈˌ].

ukpokpo [ˈˌˌ] staff, stick, for walking or fighting.

ukpokpo [ˈˌˌˌ] trouble.

ukpomobie [ˈˌˌˌ] the Black Bee-eater (and also name for all the sunbirds, e.g. the Scarlet-Breasted Sunbird); "a yellow bird, smaller than **okpã** [ˈˌ]; has no nest, but digs holes in the sides of pits".

ukpõ [ˈˌˌ] cloth; **ukp-ẽhe** [ˈˌˌ] cloth worn during menstruation.

ukpobiã [ˈˌˌˌ] a squirrel similar to **uxorho** [ˈˌˌˌ], but a little smaller (**otã** [ˈˌˌˌ] is still smaller, and **axiexie** [ˈˌˌˌ] the smallest). It lives in tree-holes, but it is not "smoked out" like **axiexie**; its holes are covered with mud

at night so that it is choked and can be taken out by means of **uk-adẽ** [ˈˌˌ] (v. **uke** 1 [ˈˌ]); it is eatable.

ukpɔɔũe [ˈˌˌˌ] being large; big size; cf. **kpɔɔ** [ˈˌ].

ukpu [ˈˌ] (1) cup. (2) tin; **ukpu-enw-ɛmila** [ˈˌˌˌˌ] (cow)-milk tin. (3) a kind of round water-yam (white); v. **igioɾua** [ˈˌˌˌ].

ukpukpe [ˈˌˌ] a kind of dance or physical training for men and boys accompanied by singing; in tightly closed files the dancers quickly advance and retire perhaps originally a war-dance, it is now mostly danced before wrestling, in order to attract others to join the match, or when a chief who has obtained a title goes around the town in a procession in order to thank the **Oba** and the chiefs.

ukputu [ˈˌˌ] a tree, *Bosquiea angolensis*; its latex looks like blood; "doctors" rub their **exwae** [ˈˌ] charm with it in order to make it unbreakable, because the latex gums it together; its leaf is greatly liked by goats, but it intoxicates them and kills them if eaten in large quantities.

ukpuũedugie [ˈˌˌˌˌ] a lump of salt found in salt-bags, as the result of dampness; v. **ududu** [ˈˌˌˌˌ].

ulakpa [ˈˌˌ] red soil used in house-building: where the mud is too black or too sandy, it is mixed with **ulakpa**; cf. Yor. **ilekpa** [ˈˌˌˌ].

ulaũe [ˈˌˌˌ] sound, of instruments, bells, rattles, and any piece of iron; cf. **la** 2 [ˈˌˌ].

ulelefe [ˈˌˌˌˌ] small ant-hills in the bush made by the ant **eriri** [ˈˌˌˌ]; there are two different

sorts: **ulelef-odĩ** [·'·'] "dumb ant-hill": an ant-hill without a "cap" or top; **ulelefe n-orhu-erhu** [·'·'·'·'] "capped ant-hill"; the top or cap is shaped like an umbrella.

ule [·'] running away; *cf.* **le** [·'·].

uleko [·'·] a charm with a bell attached to it, worn round the neck by pregnant women; it is worn during the whole day, but is especially important at meals; thus the child in the womb is made to partake of the food; it also prevents miscarriage; *cf.* **la** [·'](?), **eko** [·'·].

ulemo [·'·] idiomatic word for a special sort of calabash used for drinking palm-wine by the old people (young people drink out of tumblers), and by wine-tappers for scooping the wine out of the big clay wine-pot (**ax-anyo** [·'·], *v.* **axe** [·]); same as **ope** [·].

uloko [·'·] the Iroko tree, *Chlorophora excelsa*; gives good timber; it is said to produce the tsetse-fly; **uloko n-Enyae** [·'·'·] the Iroko tree of Enyae, a meeting-place for witches, but other Iroko trees have the same repute; *cf.* Yor. **iroko** [·'·]; *v.* **isi** [·].

uloka [·'·] corn-cake: maize is fried in a pan, then pounded or ground, and finally baked; *cf.* **lo** [·], **oka** [·].

uloña [·'·] (1) stopping of passers-by near a place where secret ceremonies are performed, as done e.g. by a rope and "bull-roaring" (**ovia** [·]-society), "bull-roaring" alone (**oxwahε** [·'·]), or by people armed with whips (at some **ugie** [·]). (2) secret performance (at **ovia**

and **ugie**); *cf.* **le** [·'·], **oña** [·'·]; *v.* **emila** [·'·], **usa** [·], **unwe** [·'·], **rhištā** [·'·].

Uma 1 [·'·] name of a Bini village, seat of an **oxwahε** [·'·] shrine.

uma 2 [·'·] (1) private council or discussion held before reaching a decision as e.g. that of the court chiefs, or a council of war. (2) **um-añaũε** [·'·] "council of animals": fable, story; **um-añaũε de wu** [·'·'·] "the story has fallen and died" (formula denoting the end of a story); **um-añaũ-ōkpa siēsiēsiē** [·'·'·'·] "a story is threading along" (formula beginning a story). (3) **um-εnwae** [·'·] a wise, intelligent man; *v.* **se 1** [·], **oxa** [·], **itā** [·].

umaza [·'·] a tree, *Standtia stipitata*.

Umaza [·'·] name of a Bini village on the Siluko Road.

ume [·] the camwood tree, *Pterocarpus osun*; a red dye is obtained from it which is used for dyeing mats, and by women to paint their faces (as a sign of the gods **oxwahε** [·'·] and **Ake** [·]).

umelu [·'·] Fulani cattle; *cf.* Yor. **malu** [·'·].

Umodu [·'·] name of a sib; the senior is chief **εriyo** [·'·] at Benin City; the sib comes from **Uhē** [·]; its morning salutation is **la-umodu** [·'·]; *v.* **εgbεε** [·'·].

Umogũ [·'·] royal family of Benin; its head is the **oba**; descended from **Ile Ife** [·'·]; *v.* **εgbεε** [·'·].

Umosũ [·'·] a sib; the chief **εro** [·] belongs to it; *v.* **εgbεε** [·'·].

umozo [·'·] sword.

umobie [·'·] a woman who bears many children; a fertile woman; *cf.* **bie** [·], **omo** [·]; *v.* **agā** [·].

umɔbo [...] (1) step-son, -daughter, (2) foster son; **umɔb-erha** [...] (1) stepfather, (2) fosterfather; *v.* **erha** [...].

umɔdia [...] (1) a straight line, or road; **ya-e y-umɔdia** [...] make it straight! **umɔdia na tã gbe** [...] this straight road is very long. (2) also used for "mile"; *cf.* **dia** [...]; *v.* **ibiriiki** [...].

umɔmo [...] native iron hammer.

umɔvɔ [...] catapult, used by boys to kill birds.

umɔxã [...] a tree, *Pycnanthus kombo* (F.D. list has **umoghan**); *cf.* **umɛ** [...] (?).

umuãdiye [...] "chicken-killer", a carnivorous animal (N.W.Th. has "serval"); usually called "fox"; *cf.* **mu ɪ** [...], **adiye** [...]; *v.* **umuɔxɔxɔ** [...].

umuɛye [...] clock; a new word; not considered by A. as the correct term (*v.* **utɛye** [...], **uyɛdɛ** [...]); it would literally mean "a punctual instrument"; *cf.* **mu ɪ** [...]; *v.* **ɛgogo** [...].

umuɔxɔxɔ [...] same as **umuadiye** [...] "serval".

unie ɪ [...] (1) a tree, *Xylopia aethiopica*. (2) fruit of the above; it is an ingredient in a pepper-soup also called **unie** which is drunk by women after delivery, and also by sick people; the soup is not cooked with oil; *v.* **ayako** [...].

unie 2 [...] family; *v.* **ɛgbɛɛ** [...].

uni-ɛɛ [...] (the -ɛɛ is not nasalised) in four days' time; *cf.* **ɛɛ** [...]; *v.* **ɛdɛ** [...].

unɔmunɔ [...] "thing that always asks": a name for the **ogwɛga** [...] divination; occurs in one of the **ogwɛga** words; *cf.* **nɔ** [...].

unu [...] mouth; **unu-iyá** [...] gate in **ɔzuola**'s big wall and ditch.

unuyisɛ [...] "mouth cannot reach": an old expression equivalent to **oloi** [...] "wife of the **ɔba**".

Unwagwɛ [...] the senior chief at the **Iwebo** [...] society; he is in charge of the **ɔba**'s dresses, and especially his coral-beads. He used to act for three years as the **ɔba** when an **ɔba** had died, during which three years the **ɔba**'s death was kept a secret (this practice was not followed the last time); thus he was (and still is in theory) the only man to wear the **ɔba**'s dresses; the title is hereditary, or, at least, it remains in the family (**Igi-esã** [...]): if the son of an **Unwagwɛ** is too young, a near relative takes the title.

unwaũɛ [...] brightness (of day or weather); **unwaũ-ẽdɛ n-ɛɛ 1-uyã gbe** [...] lit. "the brightness of to-day is very different": to-day it is much brighter than usual (**ovẽ** [...] might be substituted above for **unwaũɛ**); *cf.* **nwa 2** [...].

Unwɛ [...] a god of the **ɔba**'s; *v.* **ɔsa** [...], **Osuã** [...].

unwerhiẽ [...] whip; idiom.: **ɛse rhi-unwerhiẽ** [...] "kindness has taken a whip": things have taken a bad turn, or, something well intended has had a bad end (e.g. an advice not taken); **veye v-ɛse rhi-unwerhiẽ** [...] "see again how kindness has come out wrong". **unwerhi-õtã** [...] "squirrel's whip": a shrub, *Glyphaea laterifolia*; F.D. list: **unwerhi-õt-ẽgbo** [...] (**ɛgbo**

[··] “bush”) same as **asuẽ** [··] (A.) (?); a shrub, *Grewia coriacea*. The **unwerhĩ-õtã** is kept in **allihẽ** and **ẽbo** shrines (except the ancestral shrines, **Erha** [··] and **Iye** [··]) as the juju’s whip. When the oracle has found out that a man is a witch, or has sworn **ẽbo** to kill somebody, the priest of the shrine whips him three times with the **unwerhĩ-õtã** in telling him so, and the man will confess. (Women keep it at the **Olokũ** [···] shrine.) The **urho n-isẽ** [···] use **unwerhĩ-õtã** on many occasions to whip on-lookers away, e.g. when fetching palm-wine for the royal household, as nobody must see the contents of their loads, or when fetching water for the **Ọba** (he never drinks water from **Ọgba**). It is (was) also used by the **Ọvia** [··] and **Ekpo** [···] societies.

unwɔnwɛ [···] a small tree, *Alchornea cordifolia*; its leaves are used by the Yoruba people as a mild purgative for children.

unwɔũɛ [···] soup; its main ingredients are: **ize n-ɔfua** [···] (crayfish); **ehiẽ** [··] (native pepper); **ev-ariɛ** [···] (“native butter”); **uũɛ** [···] (salt), and **ofigbɔ** [···] (palm-oil). There is also **ocro** soup: **unwɔũ-ixiaɔ** [···] and **afɔ** [··] soup: **unwɔũ-ãfɔ** [···], the latter prepared e.g. with **orɪwo** [···] (“bitter leaves”) or **eb-itetɛ** [···] (spinach) or **eb-ɔdɔdɔ** [···], **ikp-ogi** [···], etc.

unyeɣbe [···] tray; **unyeɣb-emue** [···] ash-tray.

unyeɣẽ ɪ [··] a tree, *Monodora cornifolia*.

unyeɣẽ ɹ [··] a kind of rat, brown, with two white stripes on its back, running from head to tail.

unyiũɛ [···] custom; manners; **unyiũ-ẽvo na make fo** [···] “the custom of this country does not suit (finish)”: is not perfect, wants improving; **unyiũ-õtẽ ke gbe** [···] “his manners are very suitable”: he has good manners; **ẽvo unyiũɛ** [···] he has no manners; cf. **nyi** [··].

unyuũu [···] dry season; cf. **nyuũu** [··].

uraũɛ [···] joining in a song; **uraũ-ĩhuã** [···] “taking-up song”: chorus.

urebo [···] a tribal mark on the forehead worn by women, mostly found at **Oke** [··] and **Urho n-igbe** [···]; cf. **ur-ɛyele** [···] (?).

ur-ɛyele [···] a beauty-mark for women consisting of dots on the breast, produced by a knife; originally a Jekri custom; lit. “able to hold (**ro** [··]) a full-grown man (**ɛyele** [··]); cf. **urebo** [···] (?).

uri [··] residue of water in the mould where palm kernels have been “mashed”; left when the palm-oil which is floating above has been taken off.

uria [··] a seed similar to that of **ixiũi** [···]; it lathers well and is, therefore, used as an ingredient in native soap (**ev-axue** [···]); it is also used alone as soap (by poor people, called **ev-axu-oviogue** [···] “poor man’s soap”), but no longer nowadays, when mostly **em-uxuẽ** [··] and **udẽ** [··] are used.

uria [··] far away; cf. **re** [··].

uriyō 1 [ˈ.ˈ] a smooth-skinned lizard, also called **alimiōyō** [ˈ.ˈˈ].

uriyō 2 [ˈ.ˈ] a tree, *Cordia aurantiaca*; its fruit contains gum.

Uriyō [ˈ.ˈ] name of a Bini village, seat of an **Ḍxwahe** [ˈ.ˈ] shrine.

uro [ˈ.ˈ] (1) a round wooden tray on which pepper is ground, *v. ovi_uŋuŋu* [ˈ.ˈˈ]. (2) hole on **ise** [ˈ.ˈ] board (used for keeping the gained **ise** in the game of **ise**, same as **ogi-uro** [ˈ.ˈˈ]); **ur-ise** [ˈ.ˈ] **ise** board; *v. ogie* [ˈ.ˈ].

Urhemehe [ˈ.ˈˈ] name of a Bini village.

urho [ˈ.ˈ] gate; **urh-eyeye** [ˈ.ˈˈ] private passage leading from the apartment containing the **Osū** [ˈ.ˈ] shrine to the outside; occasionally also passage from **od-uw-owa** [ˈ.ˈˈ] (private rooms of husband) to **od-erie** [ˈ.ˈ] (women's apartment); **urh-owa** [ˈ.ˈ] lane between market stalls; **urho n-isē** [ˈ.ˈˈ] "the five gates": young servants at the **Eguae**; they accompany the **iloi** [ˈ.ˈ], and carry water, etc., for the **Eguae** as well; furthermore, they collect material wanted by the **ewaise** [ˈ.ˈˈ].

Urhokpota [ˈ.ˈˈ] the entrance to **ēfiŋi** [ˈ.ˈ] in Bini folklore; said to have been closed by one **Ḍba**; *cf. urho* [ˈ.ˈ], **okpe** [ˈ.ˈ], **ota** [ˈ.ˈ].

Urho n-igbe [ˈ.ˈˈ] "the ten gates": name of a populous Bini town in the south-east of the Benin Division; often called "Usonigbe".

urhu [ˈ.ˈ] (1) neck; idiom.: **ḍḍaũ-ēũe y-ḍḍ-ũrhu** (**ũaũa** [ˈ.ˈ]) [ˈ.ˈˈˈ] "he is forming words on my neck": he is adding something wrong to my words that belies

them, e.g. in court; he contradicts my (true) testimony; **urhu ũe gu-ḍna** (**gwa** 3 [ˈ.ˈ]) [ˈ.ˈˈˈ] "my neck does not fit this": I cannot bear this (e.g. a fine that is to be payed). **urhu_abo** [ˈ.ˈˈ] "neck of arm (or, hand)": wrist; **urhu_awe** [ˈ.ˈˈ] "neck of foot": ankle (i.e. not only the bone); *v. eho* [ˈ.ˈ]. (2) voice; *v. eho* [ˈ.ˈ].

urhuaro [ˈ.ˈ] "blinder": a cactus, same as **ḍḍo** [ˈ.ˈ].

urhukpa [ˈ.ˈˈ] lantern; *cf. rhu* 1 [ˈ.ˈ], **ukpa** [ˈ.ˈ]; Yor. **atukpa** [ˈ.ˈˈ]. **urēũe** [ˈ.ˈˈ] burial; *cf. re* [ˈ.ˈ].

urī [ˈ.ˈ] two hundred.

uro [ˈ.ˈ] line; **ya_e y-uro** [ˈ.ˈˈ] put it (arrange it) in a line! **tē y-uro** [ˈ.ˈˈ] fall in line! **ru_ete uruuro** [ˈ.ˈˈˈ] do it as it should be done! ("line by line"). **ur-ode** [ˈ.ˈˈ] pathway of road; **ur-eha** [ˈ.ˈˈ] a style of hair-dressing worn by women during the eighth month of pregnancy; it consists of three rows of hair, one in the middle of the head and one at each side; *v. uviē* [ˈ.ˈˈ].

uroyo [ˈ.ˈˈ] a crowd of people.

Uroho [ˈ.ˈˈ] (1) a Bini village on the Sapele road; its inhabitants are said to be very shy and retiring. (2) shy; idiom.: **Uroho n-egu_ob-ḍḍa** [ˈ.ˈˈˈˈ] "a shy man who does not make the acquaintance of anybody".

Uroṛa [ˈ.ˈ] name of a Bini village, seat of an **Ḍxwahe** [ˈ.ˈ] shrine.

uror-ame [ˈ.ˈˈ] (1) small gutter leading off (under the floor) the rain-water gathered in **ukpafē** [ˈ.ˈ]. (2) a direction, something like west: when clouds appear there, rain is certain to fall; *cf. ame* [ˈ.ˈ].

uru [...] (1) a big clay demijohn (such as are used e.g. in stores); y-uru ni yak-ɔgo re [ˌʝːˌʝːˌ] "take that demijohn, go (and) buy (ka [ˌ]) palm-wine (and) come!": fetch some palm-wine in that demijohn! (2) a pot dug into the earth at every juju shrine, containing water mixed with chalk and charms; this mixture is said to drive evil spirits away; the priest splashes it (instead of chalk, v. orhue [...]) over supplicants, e.g. sick people, men wanting an ordeal, or pregnant women.

urua [...] the *Borassus* palm, *Borassus flabellifera*; a rattle is made from its leaves (v. egwē [...]).

urubu [...] (1) hook; barb; ifeũ-urubu [...] barbed arrow. (2) a trap made of pointed iron rods.

urubu [...] a smooth-skinned lizard, bigger than alimiɔyɔ [...] it is said to be able to kill snakes.

uruhe [...] a tree, *Pterocarpus mildbraedii*; an example of it is to be found near eki-ɔba [...], the central market of Benin City, where it is given sacrifices under the name of emotā [ˌˌˌˌ]. (It stands now in front of the C.M.S. bookshop, opposite the entrance of the market.)

uruwa [...] boil; cf. Jekri urubē [...] or [...].

uřã [...] a trap for climbing animals: across a long path cut through the forest, sticks or ropes are fixed by means of which climbing animals, e.g. monkeys, try to cross to the other side of the forest; in the

middle of the stick or rope, they enter the trap fastened to it, touch a trigger (xexueũe [...]) and are strangled. The trap can be entered from both ends. Existing clearings in the forest with creepers hanging across are used in the same way, and, then, the "lane" can be dispensed with.

usa [...] secret performances forming part of the worship of the ihē ɔxwahe [ˌˌˌˌ], during which passers-by are stopped by "bull-roaring" or messengers; v. ulɔũa [...].

Usama [...] hut built at the ɔlotɔ [...] quarter for the ɔba's coronation.

usana [...] matches; cf. Yor. ifana [ˌˌˌˌ].

Usapele [...] name of a trading centre in Warri Province, Sapele; some old people call it Usakpele.

use [...] mutual help between neighbours in bigger tasks of farm work, in mud treading, etc.

Use [...] a Bini village situated on the road leading to Siluko (Is-iloko [ˌˌˌˌ]).

Usē [...] a village near the Yoruba boundary.

use [...] poverty, want; use s-ɔe [ˌˌˌˌ] (sɛ ɪ [...]) "poverty is reaching him": he is in a state of want; us-ɔmo yis-ɔ [ˌˌˌˌˌˌ] "may want of child not reach you": may you never lack children; thanksgiving after a meal used by women towards a senior woman or man.

usē [...] a period of five days, i.e. a native week with both rest days (ɛd-ekē [ˌˌˌˌ]) included. us-ēki [ˌˌˌˌ] native market held

every five days; **us-ēki n-ɔgbera** [·\·↑] 'the market of five days ago; **us-ēki n-ɔde** [·\··↑] the market coming within five days, *v.* **ugie** [...]. **usĩ-ēre** [··] (ɾ not nasalised) in five days' time (including to-day); *v.* **ede** [·]. **us-ūsē** [·\·] every five days, or, native week; **us-ūs-āyadu_eki_enyae** [··...] (**do** [·]) every five days the market of **Enyae** is held; *cf.* **isē** [·].

usi [·] starch obtained from cassava; *v.* **ebɔbɔzi** [...].

usĩ [·] for a long time; **ɔs-eña ne_(u)sĩ** [·\·] (**sɛ** [·]) he has been (lit. "reached") here a long time.

usie [·] black coloured border on lower part of walls in Bini houses produced by "rubbing" them with **ogbigbo** [·], about 3 feet high; *cf.* **sie** [↑].

usoñe [·\·] noise, of water and crowds; *cf.* **so** [·].

usũ [·] (1) line, row, of people; **usũ n-ɔxiã ni eɾ-en-okpia ye** [...↑··] "(among) the line (of workers) that is moving on over there (it is, that) the man is"; (2) among. *v.* **otu** [...].

usugba [··]; **usugb-ema** [·\·] round lump of fufu.

utalawe [·...] trousers; *cf.* **owe** [...].

utātā [·] a tree, *Lecaniodiscus cupanioides*; used as firewood only.

utete [·] hillock, only a few feet high; a praise-name of the **Ọba** is; **nɔhĩ_utete n-ɔy-uɣe s-ɔña** (**sɛ** [↑]) [··...↑] "he who climbs the hill that looks at the dance (show) more than anybody else."

utɛɣe [...] "time-teller": clock; a new, and perhaps the best

word besides **egogo** [··]; *cf.* **ta** [·], **ɛɣe** [...]; *v.* **umuɛɣe** [...], **uɣede** [...].

Uti [·] a praise-name of the **Ezɔmɔ**: **Ezɔmɔ n-Uti** [···]; *v.* **Ọnya** [·].

utieñe [·\·] act of calling; call; *cf.* **tie** [↑], **itie** [·].

uto [·] iron arrow-head; **uto-pe** [·] oval iron arrow-head; *v.* **ope** [·].

utōyoto [....] "dug-in-ground": (1) main pole in **eru** [·] (rack where yams are kept). (2) a big clay pot sunk into the ground so that its mouth is at a level with it, in order to keep water cool; cooler; *cf.* **tō ɛ** [·], **yi ɾ** [·], **oto** [...].

utũ [·] mushroom.

utu [·] a sacred symbol erected on farms, corresponding to the **inyatō** [...] in villages, i.e. it is the ground that is thus worshipped; it has no shrine, but is only an **ixiñi** [·] tree; part of every meal is given to it; without **utu** being planted nobody may have intercourse with his wife on the farm.

utukpuñu [....] stump of a felled tree; *v.* **uɣũɣuñu** [....], **ezi** [...], **isi** [·].

utuñe [·\·] shouting; *cf.* **tu** [·].

uvañañe [....] spine with adhering ribs; backbone; *cf.* **va** [·], **añañe** [·] (because butchering starts at the backbone).

uve [...] bone; *cf.* **ahũve** [...]; *v.* **ugbodoko** [....].

uviamɛ [...] a tree, *Tetrorchidium didynostemon*.

uviē [·] (1) line, row, rank, file; **iñã xiã v-uviē** [··] they are walking in single file; **ya_e y-uviē** [·] put it in a row; **uv**

īyeke [ˈɲ...] hollow line along the back; **ũaũa_ẽ y-uvĩ-ũviẽ** [ˈ...ˈ] arrange it line by line, systematically (probably also: group by group). (2) in divining, group of combinations belonging together; *v.* **ogwɛga** [ˈɲ...].

uviẽũe [ˈɲ...] weeping; **uviẽũ-õkpa** [ˈɲ...] the cock's crow.

uvũ [ˈ] small hole, also of an animal; **uvũ_eho** [ˈ...ˈ] ear-hole; **uvũ_ĩhue** [ˈ...ˈ] nostril; *v.* **uye** [...].

uvua [...] a small clay pot used for fetching water or preparing "medicine"; idiom.: **k-iri k-uvua de_uhae** [ˈ...ˈ] "rope as well as water pot have fallen into the well": a woman who was with child has died.

uveũe [ˈɲ...] scarcity; dearth; **uveũ-ĩgari** [ˈ...ˈ] scarcity of gari; *cf.* **ve 2** [ˈ].

uvi [ˈ] (1) girl, in **ɔvɔx-ũvi** [ˈ...ˈ] (besides **ɔvɔx-õxuo** [ˈ...ˈ]) also in **uvi n-esã** [ˈ...ˈ] "the girl of Ishan": a timber-tree, *Entandrophragma cylindrium*; very tall, straight and smooth; otherwise the word is rarely used in that sense, and when standing alone it mostly means (2) daughter of the royal house of Benin and the **Ezomo's** [ˈ...ˈ] family; *v.* **okoɔo** [ˈ...ˈ].

uũe [ˈɲ] salt; **uũe mu_ẽ gbe** [ˈ...ˈ] "salt has caught it (too) much": it is salty (food).

uũɔũuũe [ˈɲɔũuũe] (in quick speech also **uũɔuũe** [ˈɲuũe]) (1) equal (in height e.g.); **ĩfã ya y-uũɔũuũe** [ˈ...ˈɲuũe] they are equal (in height, said of people, trees, etc.). (2) also used in the meaning of **ɛɛe** [ˈɲ...].

uwa 1 [...] pronoun (disjunctive)

of the 2nd pers. pl.: you; *cf.* **wa** [...].

uwa 2 [...] riches; pleasure (old word).

uwawa [...] a clay pot for cooking soup; **uwaw-ugwe** [ˈ...ˈ] soup pot with cover; **uwaw-ezɛɛɛrhe** [ˈ...ˈ] a kind of flat pot, used by the Jekri people for cooking pepper soup; **uwaw-axue** [ˈ...ˈ] wash basin.

uwaya [ˈ...ˈ] telegraph; *cf.* Engl. wire.

uwe [...] pronoun (disjunctive) of the 2nd pers. sgl.: you; *cf.* **u-** [...].

uwiũe [ˈɲ...] being lost; *cf.* **wi** [ˈ].

uwɔwe [ˈɲɔwe] a tree, *Albizzia*, occurring in the following species: **uwɔwe n-ugu** [ˈɲɔwe n-ugu] *Albizzia ferruginea*; **uwɔwe n-aba fũ** [ˈɲɔwe n-aba fũ] *Albizzia sassa*, *cf.* **ba** [ˈ], **fũẽẽ** [ˈ] ("that glows faintly"); **uwɔwe n-ɔlay-abo** [ˈɲɔwe n-ɔlay-abo] *Albizzia sassa*, *cf.* **laya** [ˈ], "to spread" **abo** [ˈ] ("waving, or, spreading, branches"); **uwɔwe n-ɔl-ema ɛe** [ˈɲɔwe n-ɔl-ema ɛe] *Albizzia zygia* ("that cooks fufu and eats"). All of them are used as firewood only.

uwu [ˈ...ˈ] inside; **u-uw-owa** [ˈ...ˈ] in the house; *v.* **ode** [ˈ...ˈ].

uwu [ˈ...ˈ] death; *cf.* **wu** [ˈ], **Ogi-uwu** [ˈ...ˈ].

uwu [ˈ...ˈ] boundary between two villages, or between the farmland of different families cultivating the same plot.

uwusã [...] a timber tree.

uxaũe [ˈɲuũe] act of telling, deciding; decision; **uxaũ-ẽũe na ke gbe** [ˈɲuũe ẽũe na ke gbe] the decision of this matter is very wise ("suitable"); *cf.* **xa** [ˈ].

uxãũe [ˈɲuũe] (process of) tiring; **uxãũe n-ẽũe na xã uẽ kpɔlɔ gbe**

[. \ .. \ / \ / \ . . .] "the tiring which this palaver tires me, is very great": this matter makes me very tired; cf. **xã 2** [/].

uxãxã [. / .] a tree, *Fagara macrophylla* and *xanthoxyloides*; the juice from its stem is put on loose teeth to fix them.

Uxegie [. .] a village famous for the skill of its inhabitants in setting fractured bones; *v.* **ko 1** [/].

uxexu [. . .] door-hinge; cf. **xε** [/], **exu** [. .]; *v.* **ukelu** [. . .].

uxioxio [. . .] a big, blue-black bird with grey feathers on its head and a long tail; its cry is believed to spell evil.

uxiõõε [. .] half; **fĩ-ũxiõõε mε v-inya ni** [. . . . /] "cut me half of that yam".

uxõ [. .] navel.

uxorhõ [. . .] a squirrel (bigger than **õtã** [. .]); it lives in a hollow tree and comes out once only in the morning to look for food.

uxu [. .] a tree, *Alstonia congensis*; its bitter bark is prepared with cold water as a medicine against a certain fever.

uxu [. .] gag put into a man's mouth and stretched so as to prevent him from crying; applied to victims of human sacrifices in the old times.

uxu [. .] inheritance, heritage; *v.* **te 1** [. .].

uxu [. \] seed (the sprouting tip).

uxuẽ [. .] remains of palm fruit after the kernels have been removed; they are burnt and the ashes (**em-ũxuẽ** [. .]) used in the preparation of native soap (**evaxuε** [. / /]); *v.* **erhe 1** [. .].

uxuẽõε [. \ .] same as **axuε** [. .]: bathing, having a bath; cf. **xuε** [/].

uxurhε [. . .] a carved stick, a few feet long, forming part of the ancestral shrines (**Erha** [. .] and **Iye** [. .]) and the shrines of the **ihẽ** [. \] (e.g. **õxwahe** [. / .], **õvia** [. .] and others). During prayers they are knocked on the ground in order to confirm the words.

uxurh-õhõ [. .] a kind of tree; its branches form the most essential part of an ancestral shrine (and of others, *v.* below), because these branches are believed to ensure communication with the spirits of the dead ("to speak to them and to hear them"). The branches of **uxurh-õhõ** have joints and fall off when old; its leaves resemble those of the gum tree; **uxurh-õhõ** (i.e. the branch) is found on the shrines of the **ihẽ** who were once human beings, i.e. not on that of **Olokũ** [. . .] (and some others). It is likewise found under some **inyatõ** [. . .], i.e. the trees where **otœ** [. .], the ground, is worshipped.

uxuuxu [. . .] various.

uxuũu [. .] (the) top side; above; cf. **ode** [. .], **avã** [. .].

uxuũu [. .] time when the yam-creepers are still growing up along the poles and when there is no food left (in every year about March); then the women go to the abandoned farms (**ogo** [. .]) in search of **is-õgo** [. \ .]; famine; **uxuũu fi** [. .] famine is reigning.

uxuũu [. . .] (1) medicine for healing. (2) charm eaten or used for washing, with the object of en-

suring success or protection, but never harmful, like *εbo* [·\], not even when used for protective purposes; *uxuũu n-aya xu-awa n-aya xu_ɔha* [.....] "medicine for bathing the dog one takes to hunt in the bush"; *v. edae* [·↗], *exwae* [·], *awase* [·\·].

uxuxue [··] different; *uxuxu-eũi n-ɔvɔ re hia bū* [·...↗·\] "the different (sorts of) things he has brought are many": he has brought many different things.

uxwaxwaũε [·\·] being crowded; jostling each other; *cf. xwaxwa* [·].

uxwerhe [··] a round stool (cut from a block of wood, without legs; carried by means of holes in the sides); *uxwerhe namayo se* [··↗·\] this stool is not high enough (lit. "reaches").

uxwerhe [·..] sugar-cane; *v. ɔɣɔd_ɔgbo* [·\·].

uxwerheũε [·\·] being mild; mildness; *cf. xwerhe* [·].

uye [·..] big hole, or pit, natural or dug by men; idiom.: *uye de gbe n-ɔt_ẽ* [·...·\] "the hole fell against him who dug it": machinations, or, intrigues, have turned against the one who perpetrated them. *uy-egwi* [··] "tortoise-hole" (perhaps "interior of tortoise-shell"): deep round cavity in the bottom of a pond (e.g. at *ok-uwu* [··]) made to enable it to hold more water.

uyeũε [·\·] act of remembering; memory; *uyeũ-ev-ar_u_εse_iwi* [·...·↗·] the memory of a good deed ("of what is done well") is not lost; *cf. ye 1* [↗].

uyi [·] honour; dignity (the honour bestowed upon a man

as well as his inherent dignity); awe; *cf. Yor. iyi* [··].

uyiũε [·\·] act of creating; creation; *cf. yi 2* [·].

Uzama [··] the *Ọba*'s council, consisting of the following chiefs: *Ezɔmɔ* [··], *Edɔhẽ* [··], *Oliha* [··], *Ọlɔt_ɔ* [··], *ε_ɔo* [··], *Ehɔlɔ N-e_ɛe* [·\··], and the *Edaikẽ* [·↗·].

uzexae [·..] a sandy place; *cf. exae* [··].

Uzebu [··] (1) chief *Ezɔmɔ*'s [··] quarter at Benin City. (2) a dance, *v. igbuzebu* [.....]; *cf. Yor. Ijebu*.

uzeũε [·\·] being proud; pride; *uzeũε řuẽ bū gbe* [··↗·] your pride is very great; *cf. zε 2* [·]; *v. hio* [↗].

uzɔla [··], also *izɔla* (seven-day week; *uzɔla n-ɔxwa* [·...·] "big week": Sunday; *uzɔla n-exerhe* [····] "small week": Saturday. Of Yoruba origin?

uzuãũε [·\·] begging for food; *cf. zuã* [↗].

va 1 [·] (1) to break into pieces (that are already designed by nature, and therefore break away without difficulty, such as the parts of a kola-nut). (2) to butcher.

va 2 [·] to branch off (e.g. a yam-rope, or a branch); *inya na va ɣ-ob_ɔ na* (ye [↗] "towards") [·...·] this yam (-rope) branches to this side. *va* [·] *mu* [·] to embrace (mainly of prostitutes; but *cf. avamu* [·\·]; *v. dede* [·]).

va 3 [·] to ail; in *uhuũu va ũε* [·...·] I am ill (not of headache only); *cf. va 1* [·](?); *v. uhu_ũova* [···].

vã [ˈ] to cry (at a high pitch; used of elephants and toucans); described by **xwaxwa** [˨˨].

va [˨] to split into two equal parts (*v. so* [˨] “to split into many parts”, e.g. wood, with axes).

vã [˨] to stop at a certain place in order to rest (when on travel); “to branch”; **t-ivã eva** [˨˨˨] I will rest there; *cf.* **ɔvãviɛ** [˨˨˨].

vayavaya [˨˨˨] occurs in a song only, describes a staggering kind of motion broken by intervals of clinging to a tree; used of the bat **avamu** [˨˨˨], and also, metaphorically, of prostitutes; with the verb **ru** [˨]; *cf.* **va 2** [˨], and the next item.

vayavaya [˨˨˨˨˨] describes the flight of herons, hornbills, and of the bats **ɔwo** [˨˨] and **avamu** [˨˨˨], i.e. that of fairly big, but not powerful animals, whilst **vuyavuya** [˨˨˨˨˨˨˨] describes the powerful flight of a big bird; **ɔtĩ vayavaya** [˨˨˨˨˨] it flies clumsily; *cf.* the preceding item.

ve [˨] to offer a price for something and to argue about it, “to prize”; **il-igo uv-ɛɛ** [˨˨˨˨˨˨˨] how much do you give for it? **v-ɛɛ mɛ ye** [˨˨˨˨˨˨˨] “ask for it for me (to see)”; used e.g. when the trader is absent or speaks a foreign language. **ve y-urhu** [˨˨˨] lit. “to promise(?) on (one’s) neck”, i.e. responsibility: to promise to pay; to vote (a sacrifice or cowries) to an **ihẽ** or **ɛbo**.

vɛ [˨] (1) to open (of a sore only). (2) to come out (of a secret); **ɛũɛ na vɛɛ** [˨˨˨˨˨˨˨] the secret (word) has come out; *cf.* **vɛ** [˨].

vẽ 1 [˨] to wrestle; **oko na m-obɔ gua vẽ** [˨˨˨˨˨˨˨] this fellow

knows well how to wrestle; *cf.* **evẽ** [˨˨˨].

vẽ 2 [˨] to swear an oath; **v-ẽbo** [˨˨˨], **v-ĩhẽ** [˨˨˨] to swear by a god; “to swear juju”; **v-ɔẽ** [˨˨˨] swear it (i.e. that you have not done it, by cursing yourself with a juju).

vẽ 3 [˨] to catch (of fire); **erhẽ vẽ** [˨˨˨] the fire is catching; *cf.* **vẽ** [˨˨˨].

vɛ [˨] to reveal (a secret); **ɔv-ɛũɛ ni** [˨˨˨˨˨˨˨] he is revealing that word (secret); **ɔv-ɔɛ** [˨˨˨˨˨˨˨] he revealed it; *cf.* **vɛ** [˨].

vẽ [˨] to light a pipe; to see that a fire catches; **ivẽ-rhẽ na** [˨˨˨˨˨˨˨] I am lighting this fire (by blowing on it); *cf.* **vẽ** [˨]; *v.* **hie 1** [˨˨˨].

vɛɛẽ [˨˨˨˨˨˨˨] (1) extremely deep (of a hole the bottom of which cannot be seen, such as e.g. fissures caused by an earthquake, but also of a river. Used with the verb **ye** [˨]. (2) very far away; **iy-ɛɛ vɛɛẽ v-umodia** [˨˨˨˨˨˨˨˨˨˨˨˨˨] I see him very far away straight ahead (lit. “in a straight line”, i.e. on a straight road).

vɛwae [˨˨˨˨˨˨˨] to wax (of the moon); *v.* **ko_uro** [˨˨˨˨˨˨˨], **uki** [˨˨˨˨˨˨˨].

vĩ 1 [˨] to jump; **vĩ** [˨] **ra** [˨˨˨] to jump across.

vĩ 2 [˨] (1) to cut (a swelling) open; **dovĩ ũɛ aɽiyɛɽã na** [˨˨˨˨˨˨˨˨˨˨˨˨˨] come and cut me this abscess! (2) to make a mark (on paper, sand, a wall, etc.); **vĩ_ũviẽ y-eũa** [˨˨˨˨˨˨˨˨˨˨˨˨˨] draw a line here! **vĩ owe y-ada n-ulao** [˨˨˨˨˨˨˨˨˨˨˨˨˨] “make a mark with (your) foot at the junction which you take (lit. enter)” (said to somebody going in front that he may mark the way for the people who follow).

(3) to make a tribal mark (the place must be indicated); **ɔvĩ ũ-ĩrho** [· · ·] he marked my cheeks.
viã [↗] to grumble (e.g. about the lack of something); **ɣeviã ma ũe** [· · · ↘] “don’t grumble show me”: don’t grumble to me! *cf.* **oviã** [...].
vi-ab-ema [... ↘ ·]; *cf.* **vio** [↗].
viε [·] (1) to weep (*cf.* **eve** [·]). (2) to discharge blood or water (of a wound or sore); **εte n-ɔr-ɔɾ-owe** **viε yiyi(yi)** [... · · · · ·] “the sore on his leg is discharging (water) continuously”. (3) to crow (of a cock); **ɔkpa viε** [... ·] the cock is crowing; *cf.* **uviεũε** [... ↘ ·].
viẽ [·] to be ripe (of palm fruit); **edĩ na maheviẽ** [· · ↗ · · ↘] these palm fruits are not yet ripe.
viẽviẽviẽ [· · ·] or **viẽỹ** [·] very small (of infants and things; the very smallest size, smaller than **rwerwerwe** [· · ·]); **ɔye viẽỹ** [· · ·] it is very small, tiny.
v-ĩhẽ [... ↘]; *cf.* **vẽ 2** [·].
vio [↗] to take (with a plural object; *v.* **mu** [·], **rhie** [↗]);
vio [↗] **kua** [·] to throw away;
vio [↗] **de** [↗] (**re** [·]) to bring;
vi-eĩ ni re [... ↗ ↘] bring these things! **vio** [↗] **lovie** [... ↗] to lay down; **ehoho v-iũũ na lovie** [... ↘ · ↗ · ↗ · ↗] the wind lays this grass down (i.e. flattens it) (but also **iũũ na vio lovie lel-oto** [... ↗ · ↗ · · ·] “this grass lies down along the ground!”)
vi-ab-ema [... ↘ ·] to take the drooping branches and creepers of yam and tie (or wind) them up the poles and ropes (clipping them as well); **iri-ugbo iyavi-ab-ema** [... · · · ↗ · · ↘ ·] I am going to the farm to (go and) tie the creepers up.

võ [·] to become, be full; **ɔvõẽ** [... ↘] it is full; **ɔvõ** [·] it is getting full. **võ** [·] **na** [·] to be full of (*v.* **Yor. kũ** [·] **fũ** [·]); **uko na võ n-ame** [... · · ·] this calabash is full of water (also **ame v-ũko na** [... · · ·]); *cf.* **võ** [↗].
võ [↗] to fill; **ɔvõ-ĩẽ** [... ↗ ·] he filled it; *cf.* **võ** [·].
vu [·] (1) to pull (not dig) out (e.g. fruit in the ground, cassava; **wie** [↗] is used of yams); **dolele ũε yavu_igaɾi** [↗ · · · ↗ · · ·] come and accompany (follow) me to (go and) pull out cassava! (2) to root out (tree-stumps). (3) to force one’s partner in wrestling out of his posture.
vũ [·] **ã** [·] to fall by accident (of men and animals only); **ɔvu_ã v-uhuũ-erhã** [... · · ·] he fell down from the top of the tree (**vu_ã** [... ↘ ↗] in a pause); general term **v. de 1** [·].
vuyavuyavuya [· · · · · ·] describes the flight of big birds like vultures, ducks, hawks, eagles, toucans, etc.; **ɔtĩ vuyavuyavuya** [· · · · · ·] it flies heavily; *cf.* **vaya-vaya** [· · · · ·].
vuuũ 1 [·] very deep (of a well without water the bottom of which is almost invisible, or of a very deep river); **ɔye vuuũ** [· · ·] it is very deep; *v.* **vεεẽ** [·] (deeper still).
vuuũ 2 [·] describes the noise of a flying beetle (or other insect); **ɔgwi xiã vuuũ** [· · ·] lit. “it is making a noise (going) along”.

(e)**v- 1** (1) a preposition indicating rest in a locality or motion from a locality; its meaning is often shown more precisely by a following noun of locality, as

e.g. in **v-uwu** [ˈˈ] “in inside”: in **v-uhuũu** [ˈˈ] “at head”: on top of; **v-oto** [ˈˈ] “in ground”: underneath. In this way, the English prepositions are expressed by means of one Bini preposition only, linked with various local nouns. **v-obo** [ˈˈ] lit. “in hand”, means “from” when a human being is qualified by it. **v-** is also employed to form a great number of adverbial expressions, as e.g. **v-eua** [ˈˈ] there; **v-odo** [ˈˈ] there (a locality still further away than that indicated by **v-eua**); **v-eña** [ˈˈ] here; **v-ore** [ˈˈ] outside; on the street (used when the speaker is at home and means another place in the town). The “prepositions” formed by means of linking **v-** to a noun of place can also be used adverbially, e.g. **v-od-aŋo** [ˈˈ] in front (generalised by adding **ode** “road”), in front of; **v-iyeye** [ˈˈ] at the back; behind; **v-od-uxuũu** [ˈˈ] above. Other adverbs formed with the help of **v-** are **v-ehia** [ˈˈ] “in all”: altogether, e.g. **ix-ĩkpõ_ũgie v-ehia (xiẽ [ˈˈ])** [ˈˈˈˈ] “I sold twenty pounds in all”: I sold goods amounting to the value of twenty pounds. **v-erio** [ˈˈ] or [ˈˈ], and **v-enia** [ˈˈ] or [ˈˈ] “thus”; **v-exoxo** [ˈˈ] “in the corner”: privately.

- (e) **v- 2** as; like (used with nouns); **oba v-eb-axue** [ˈˈˈˈ] it is red like a parrot tail-feather. **v-ene** [ˈˈ] “as if” (introducing sentences); **oye v-en-omavie** [ˈˈˈˈ] he looks (lit. “is”) as if he has not slept. To **v-ene** [ˈˈ] may be added **awe** [ˈˈ] “one says”: **oru**

v-en-aw-ori_ase [ˈˈˈˈ] he behaves (lit. “does”) as if he were right.

- (e) **v- 3** (1) what (interrogative); **v-u-aũe** [ˈˈˈ] what did you get? **v-u-amiẽ** [ˈˈˈ] what did you see? (2) what (relative); constructions with **v-** in this sense are in some cases used to denote objects which in other languages would be expressed by nouns, e.g. **ev-aŋe** [ˈˈ] “what one eats”: food; **ev-axue** (short for **ev-ayaxue**) [ˈˈˈ] “what one takes to have a bath”: soap; to this class belongs probably also: **ev-arie** [ˈˈ] (cf. **rie** [ˈˈ]?) (native) butter. (3) why (with following **gu** [ˈˈ] or **ze** [ˈˈ]); **v-ogu ru_ẽe** [ˈˈˈ] why did he do it? (“what did he do it with, or, for”); **v-oze n-ona ru_ẽe** [ˈˈˈˈ] (“what caused him to do it”). (4) how (interrogative); **he** [ˈˈ] is put at the end of the sentence: **v-uwa vie he** [ˈˈˈˈ] how have you (pl.) slept? (5) where (but cf. **vo r** [ˈˈ]); **v-u-arie** [ˈˈˈ] where are you going? **v-u-aye** [ˈˈˈ] where do you live? (6) particle introducing temporal relative sentences (**v. n- r**), e.g. **ugbẽ** (or **eye** [ˈˈ]) **v-ide** [ˈˈˈ] (at the time) when I was coming.

va [ˈˈ] (1) to meet; to pass on the road; **iva-re** [ˈˈˈ] I met him; idiom.: **va v-owa** [ˈˈˈ] “to meet in the house”: to deflower; **v. oŋere** [ˈˈˈ]. (2) to affect.

ve [ˈˈ] a conjunction linking up nouns: “and”; **Ozo v-Ode, iŋã keyigbina n-owie** [ˈˈˈˈˈˈ] Ojo and Ode (they) were fighting this morning; **wẽ v-iŋ-õgbay-ugbo** [ˈˈˈˈˈ] “you and he, did you (lit. “he”) go to farm to-

gether (gba)?” (Instead of this construction, **wa v-ɔɔɛ** [· ·] “you (pl.) and he” is said to be more in use.) Cf. **ve 1** [↗].

ve 1 [↗] an auxiliary verb used alone or in connection with another auxiliary verb, e.g. **ke 2** [·]. It corresponds to the English “again”, “also”, “as well”, when standing between verbs; **ɔkeveɾu_εε** [· ↗ ↘] “and he is doing it as well”; **ɔkeveɾu_εε** [· · ↘] “and he did it as well”. (Instead of **ke**, **keyi** [· ·] and [· ·], may precede it.) Cf. **ve** [·].

ve 2 [↗] to be scarce; **igaɾi ve v-εvo na** [· · · ↗ ·] **gari** (cassava) is scarce in this town; cf. **uveũε** [· ↘ ·].

vekpa [·] (1) on account of; owing to; used with a following noun or pronoun. (2) about (not in a local sense); **iyare vekpa εũε n-uxaɾe ni** [· · · · · ↗ ↗ ↗] “I shall come on account of that matter about which you have spoken”.

ve [·] to become, be broad; **ɔde na vεε** [· · ↘] this road is broad. Idiom.: **aɾo ve ũε** [· · ·] “eye is (or, was) broad with me”: I have been greedy; said e.g. when blaming oneself for having taken the best-looking share of a dish, only to find oneself deceived in it; cf. **ve 1** [↗], **aɾoveũε** [· · ↘ ·].

ve 1 [↗] to widen; **iɾã vɔ-de na** [· · · ·] they are widening the road (vɔ is lengthened); cf. **ve** [·].

ve 2 [↗] in **ve** [↗] **re** [·] to bow. **vie** [↗] to sleep; **deɣ-uviεɾe** [· ↗ ·] (I hope) you have slept (scil. well)? A formula of salutation: **uyuvi-εse o** [· · · ·] may you sleep well! (said to be the most correct and best form); also

vi-εse o [· · · ·], and (most used) **uvi-εse o** [· ↘ · · · ·].

vievie [·] (1) to warm up (water); **vievie-ame na me n-iyaxue** [· · · ↗ · · ↗] warm this water for me so that I may have a bath; (2) to be warm; **ɔvievieε** [· · ↘] it is warm (water, the body); **v. rã** [↗] (soup, weather), **ti** [↗] (soup).

vo 1 [↗] (to be) where (interrogative); **we vo** [· ↗] where are you? **ne** (or **le**) **vo** [· ↗] where is it? **ĩε vo** [· ↗] where is he?

vo 2 [↗] to be ripe (with yellow colour, as bananas, pineapples, oranges, and pawpaws); **alimoi na vɔɾo** [· · · ↗ ·] this orange is ripe.

vovo [·] (1) to hold oneself on somebody's back; “to back” (an infant); **dovovo n-ugi-ayaxiã** [↗ · · · ↗ · ·] “come and hold on to my back that you may let (us) be going”: come on my back, and let's go! (2) to carry on the back; **ɔvov-εε** [· · ↘] she carried it on her back.

voxoxo 1 [·] (1) to be flexible; **ɔvoxoxo** [· · ↘] it is flexible. (2) to bend; **εhohovox-erhãni** [· · · · ↗] the wind is bending the tree; **v. gulεε** [· · ·].

voxoxo 2 [·] to praise pounded **ize** [·] as **evoxoxo** [· ↘ ·]; only used in a certain saying.

voxovoxo [· · · ·] solid, starchy, as result of good pounding (fufu); used with the verb **ye** [·].

vɔ [·] (1) to hop straight up with both legs; **ɔvɔe** [· ↘] he jumped; **v. sã** [↗], **vĩ** [·]. (2) to pull out; e.g. a plant, with the hand; **v. zo** [↗] (with a pointed instrument); “out” is **fua** [·] or **hĩ** [· ↘]; **v-uhoɾo ni fua** [· · ↗ · ↗] pull that pawpaw-shrub out!

ṽṽṽṽṽṽ [....] describes tears running down over the face, and latex flowing out of the rubber tree; used with the verb **viε** [·]; *v. anyo* [·].

ṽṽṽṽṽ [..] not solid; powdery; of fufu which is not well pounded; well pounded fufu sticks together; **ya duũ-ema na yi? ɔye ṽṽṽṽṽ** [··↗↗··] who has pounded this fufu? it is powdery.

ṽṽṽṽṽṽṽ [...] fat, of human beings; **ɔye ṽṽṽṽṽṽṽ** [·....] he is fat.

ṽṽṽṽṽ [·] (1) to bake yam or avocado pears by digging them into ashes. (2) to become, or be rotten (of meat, leaves, and corpses); **ɔṽṽṽṽṽ** [·↘] it is rotten; *v. gbe* 3 [·].

ũa [·] (1) our; **ɔɣ-ũũa nɔ** [···] it is ours. (2) us; **ɔmiε ũa** [··] he saw us.

ũa [↗] (1) to measure (length); **ũa utãũ-erhã na** [····] measure the length of this plank! **ũa_εgbe** [··] "to measure body (one-self)": to be proud; **ɔũa_εgbe gbe** [····] he is very proud. (2) to weigh; **ũa isawewe ni** [···↗↗] weigh those groundnuts! *cf. iũaεgbe* [...].

ũaũa [·] (1) to arrange, e.g. yams, in piles; **ũaũ-inya ni** [··↗] arrange those yams! (2) to fumble continuously with one's dress, looking whether it is in good order (considered as "proud"); **ɣɣiũaũa v-eua, n-ulare n-ayaxiã** [·....↘····] "don't look around yourself there any more (lit. 'that you') come that we may go!" *cf. eũaũa* [·↘·].

ũε [·] (1) my; **owa ũε nɔ** [···] it is

my house. (2) me; **iĩã miε ũε** [···] they saw me.

ũε [↗] to have; **iũẽ-gb-ɔɽe** (egbe [··]) [·↘] I have the same; lit. "its body" (also **gb-ɔɽe** [··]). **ũε-rhĩũ** (erhiũ [·]) [·] to be eager, zealous. **ũε** [↗] **iɣo** [··], **ũε** [↗] **osa** [·] to owe a debt (money); **ɔũε ũ-osa** [...] he owes me a debt; **iũ-ũɽ-osa** [...] I owe him a debt, *v. ɽe* 1 [·], **ɽu** [·]. **ũ-ũɣae** [↗] to be warm (of water, food, the body); **εvare na ũ-ũɣae** [··↗] this food is hot. **n-ε(i)ũε** [·↗] "which has not" corresponds to the English "without"; **n-ε(i)ũ-ũfo** [·↘] "which has no end": eternal (Biblical e.g.); **uwe ɽo-ɣ-uf-εfe n-ε(i)ũ-ũfo ɽa** [·↗↘·↘·↘] "do you think you have riches without end?" **εũε** [↗↗] "it has not" followed by a negative verb expresses necessity: "must"; **εũε_imaɣo** [↗·↘] "it has not (there is no chance) that I do not (lit. 'did not') go": I must go (*v. the English* "I cannot but..."); **n-ɔnwina_ẽũ-ũmari_εvare** [··↗·↘] "(he) who has worked must (also) eat".

wa [·] pers. pronoun, 2nd pers. pl., used in conjunction with a verb.

wa 1 [↗] (1) to spread; **ɔwa_ukpũ y-oto** [····] he spread a cloth on the ground. (2) to divide; **iwa_eũi** [·↘] I am dividing something (also: I am spreading something on the ground for sale). (3) to "revive" an **exwae** or **εbo** by spitting on it (or rather "to awaken"). The **εbo**'s or charms are awakened in order to make them attend to com-

plaints, for some of them "travel", i.e. the spirits leave the shrine. The charm is "awakened" by blowing chewed kola and "alligator-pepper" on it; **ɔwa_εbo** [...] he is reviving charms; **ɔwa_uxuũu** [...] he is reviving "medicine". (4) to give food to witches; **wa n-azẽ** [...] give food to the witches! (e.g. before telling the future); cf. **ewa z** [...], **ɔwaeũi** [...], **ɔwaise** [...].

wa z [...] to castrate; cf. **ɔwa z** [...].

waya [...] to fall to pieces; to crumble; of bread, tobacco, e.g. but also of sandstone; also **waya_a** (i.e. **ɾua**) [...]; cf. **wayawaya** [...].

wayawaya [...] crumbly; used with the verb **ye** [...]; cf. **waya** [...].

warha [...] describes a man with big buttocks sitting: **ɔtota warha** [...].

w-aɾo [...]; cf. **wo** [...].

we [...] to order (something); **w-eũi mɛ v-ɛki** [...] order me things from the market! **iɾaw-eũi v-ebe** [...] I am going to order things from the catalogue.

we ɪ [...] to open anything covered: a box, book, etc.; **ɔw-ɛkpetĩ na** [...] he is opening this box.

we z [...] to shout in applause; used with the onomatopoeic **kp̩i** [...]; **iɾã we kp̩i** [...] they are shouting in applause.

w-egbe [...]; cf. **wo** [...].

werie [...] (1) to roll. (2) to turn, change. **weri-egbe** [...] to return. **weri-egbe** [...] **ha** [...] to repay. **weri-unu** [...] to withdraw one's word.

wɛ [...] to say; **ɔwɛ** [...] he said; **aɾowa ũɛ wɛ do** [...] my master says "do", i.e. greets you.

wɛɛ [...] gently, gradually; **ɔde xiã** **wɛɛ** [...] he is falling gradually; **ɛhoho ne wɛɛ** [...] a gentle breeze.

wɛɛwɛɛ [...] describes stealthy walk, like that of a thief; **ɔxiã wɛɛwɛɛ** [...] he is walking stealthily.

wɛi wɛi wɛi [...] describes a quick way of walking with short steps; used with the verb **xiã** [...].

wɛkɛwɛkɛ [...] (also **wɛlɛwɛlɛ**) describes the walk of a duck e.g., but is also applied to a woman walking with swinging hips.

wɛlɛwɛlɛ [...] describes a soft and steady motion, as e.g. that of a waving flag or feather.

wɛwɛrɛ [...] shallow, of ponds, also of pots, plates, etc., but not of flowing water; **ɔye wɛwɛrɛ** [...] it is shallow.

wɛwɛwɛ [...] denoting whisper, secret talk; **ɔguã wɛwɛwɛ** [...] he is talking secretly.

wi [...] to get lost; **ɔpia ũɛ wiɾi** [...] my matchet is lost.

wia [...] to smell; **ɔwiarɛ** [...] he is smelling it; **ɔwia re** [...] the smell is coming over here (lit. "it smells comes"). **ɔwia_ixã** [...] it smells bad.

wie [...] to pull out yam (in order to store it); **iwi-nya v-oto** [...] I pulled the yam out of the ground; cf. **wio** [...], **yuo** [...].

wio [...] (1) to fall out, e.g. quills, broom-sticks, fibres of a mat; **igb-õwɛɛ na wio kua fo** [...] (igbã) the bristles of this broom have fallen out entirely. (2) to take out (a quill).

wo [ˈ] to be strong, in **w-aɔ** [ˈ] to be covetous, to snatch things from other people. **w-egbe** [ˈ] to become, be strong; **ɔwegbe gbe** [ˈː] he is very strong.

woyo [ˈ] to make noise, of a crowd of people, e.g. in a market; cf. **owoyo** [ˈː].

wohia [ˈ] (1) to be strong. (2) to have powerful and effective charms; **okpia na wohia gbe** [ˈːː] this man's charms are effective; cf. **wo** [ˈ]; v. **dido** [ˈ].

woo [ˈ] describes a fire burning with low flames; **ɔba woo** [ˈː] it burns with low flames.

wowowo [ˈːː] describes fire, same as **yiyiyi** [ˈːːː].

wɔ [ˈ] to tire; **n-inwina wɔ ũ-egbe** [ˈːːː] this work is tiring me; **egbe wɔ ũɛ** [ˈːː] "body has tired me": I am tired.

wɔmuwɔmu [ˈːː] (also [ˈːːː]) describes voracious eating; used as a verb in a song.

wɔɔɔ [ˈːː] denoting tallness; **ɔye wɔɔɔ** [ˈːːː] he is tall.

wu [ˈ] to die (mostly of a childless person); also applies to animals and plants as well as to breakable things with the exception of wooden things. Further, it may be used to denote an abandoned road. It is also used of the end of the masquerade dances. **uyegbe na wu** [ˈːːː] this mirror is broken (so as to be useless); **ukpu na wu** [ˈːː] this cup is (completely) broken; **ode wu** [ˈː] the road is abandoned; **ɛɛ n-ɛ̃iũi wu** [ˈːːːː] the day when the masquerade dances finish; v. **fi** [ˈ].

wuo [ˈ] (1) to rub oneself; to mark oneself with chalk; **iy-udẽ**

wuo [ˈːː] I greased myself with palm oil (after a bath, to keep the skin smooth, especially during the time of harmattan). **wu-orhue** [ˈː] to mark the shrine and temple of an **ihẽ** [ˈː] with chalk patterns, as done by the priests on every **ɛd-ekẽ** [ˈːː] and **ɛd-ekẽ n-aka** [ˈːːː]. (2) to make (scratch together) a yam heap; **wu-ɛh-inya ni mɛ** [ˈːːː] pile that yam heap for me!

xa [ˈ] to say; **ɔxaɾɛ w-iĩĩ (i)yo-nwa** (**wɛ** [ˈ]; **enwa** [ˈː]) [ˈːːː] he said he would not go just now; **ɔxa-ɾɛ** [ˈː] or [ˈː] he said it. **xa** [ˈ] **ma** [ˈ] to tell; v. **ta** [ˈ] **ma** [ˈ]; **ɔxa ma ũɛ w-iĩĩ de** [ˈːːː] he told me that he was coming (the syllable **ma** is low, not a low-falling tone). **xa_ɛũɛ** [ˈː] "to say a word": (a) to settle a palaver, cf. **ɔxaɛũɛ** [ˈːː]; (b) to curse (with the help of a charm); **ɔy-exwae xa_ɛũɛ nɛ** [ˈːːː] he cursed him with an **exwae** [ˈ]; v. **t-ihẽ** [ˈː], **rhi-ɛbo** [ˈː].

xã i [ˈ] to sift corn (maize) when mixed with water; **rhi-ahẽ re, n-ayaxã-ka na** [ˈːːː] "bring a sieve that we may take (it) to sift this corn" (-**ka** is **ɔka** [ˈ]); v. **bũɛ** [ˈ].

xã ɔ [ˈ] to tire (of food and work); **ema xã ũɛ** [ˈːː] "fufu is tiring me": I am beginning to get tired of fufu, when the speaker has been eating fufu for a long time, but v. **hũhũ** [ˈ] which is used after a single rich meal; v. **wɔ** [ˈ].

xarha [ˈ] (1) to drop; **xarha** [ˈ] **kua** [ˈ] to drop off; **alimoi**

ni xarha kua v-ɔɾueɣ-erhã-ẽẽ [..↗...↗.] “those oranges were dropping off when he shook their (lit. ‘its’) tree”. (2) to repeat; *cf.* **exarha** [..↘.].

xerhe [..] small; used with the verb **ye** [..]; *cf.* **xerhe** [..]; *v.* (in descending order of size) **tine** [..], **ẽwẽỹ** [..], **ɾwey** [..], **viẽỹ** [..].

xerhe [..] to be small; *cf.* the preceding item, and Yor. **kere** [..].

xɛ [↗] to wait, followed by direct object: to await; **dia xɛ(ɛ) ẽɛ ɣ-ide** [..↗] “(stand and) wait for me for I am coming!”; **ix-arhĩ_eso v-eũa** [..↗...↘] I am waiting here for some people; **ix-ɔ(ɔ)dɛ** [..] “I am waiting on the road”, e.g. as a guard during a secret performance; *v.* **b-ode** [..].

xĩ [..] to be, preceding a noun-predicate; **okpia_uxĩ** [..↗.] you are a man! (as a word of praise for some work or e.g. success in wrestling). For the 3rd pers. sgl. **no** [..] is used. **xĩ_ɛɾe** [..↘] also **xĩ** [..] **v-ɔ** [↘] to be of concern to; to have to do with; **iũɛ v-ixĩ_ɛɾe** [↗....↘] “I have not what I am to him”: I have nothing to do with him; **iũɛ v-ixĩ v-ɔ** [↗...↘] I have nothing to do with (lit. “in”) it; *cf.* **xĩ** [↗].

xĩ [↗] to become; e.g. in the following greetings: **ɔxĩ_ɛdɛ hia** [..↗...] good bye! lit. something like “it becomes all days, any day”, viz. that we meet. **ɔxĩ_owɛ** [..↗...] good night! lit. “it becomes morning” (the reply is **uɣuvi-ɛse o** [..] may you sleep well o!) **ɔxĩ-v-azɛkpɛɛ** [..↗...↗] “see you later”, lit. something like “it becomes what lasts a little” (in quick speech **ũ**

is heard instead of **v**). Further in **xĩ-õmaẽ** [..] to become old; *cf.* **xĩ** [..], **xiã** [↗], **xiẽ** [↗].

xiã [..] (1) to walk (i.e. not with a definite aim); to take a stroll. (2) as second part of verbal combinations it means that the main action is stretching over a certain time; in combination with verbs of motion it can be translated by “along”, e.g. **ahiaũɛ tĩ xiã** [..↘..] the bird is flying along. This translation is also used in the local form of English when no verb of motion is concerned, e.g. “they are working along”: **iřã nwina xiã** [..]. In combinations, it is only used in the ipf. mood of action. Redupl.: **xiãxiã** [..] to go about; *v.* **rie** [↗], **yo** [..].

xia [↗] to hurt; **owɛ xia-ɾe** [..↗.] (his) foot hurts him.

xiã [↗] (1) to turn (into); **x-ĩkɔ** [↗.] to obstruct somebody’s intentions; **ɣɛx-ĩkɔ lele ẽɛ** [..↗...↘] don’t follow me in order to obstruct my affairs; used e.g. by a girl who is followed by her sister on a secret way to her lover, *cf.* **ikɔ** [..]. (2) to transform into something; the transformation is done by the help of the **ɛbɔ Osũ** [..]; such “transformers” have no children. It is said to be possible to be transformed into anything, but the most difficult thing which is only achieved by a few adepts is to transform into a cow. At the death of a “transformer” some magic is expected to happen so that he will know when he is going to die. When he dies, a flash of light is said to go up from his

Osū (shrine), i.e. the spirit of Osū has left the place. All transformers have the powers of witches, but they are not necessarily harmful like witches; *cf.* **xiē** [↗]; *v.* **fi egbe del-egbe** [ˈ. . . .].

xiē [ˈ] (1) to sell; **t-ixī-ūkpō na, uyade ɾa** [ˈ. . . ↗. . . ↘. .] I am selling this cloth, can (or, will) you buy? by traders in the market, to passers by; **n-ɔxī eūi kuē** [ˈ. . . ↗. .] "he who sells things on credit": a trader buying on credit and paying when he has sold his goods; creditor, *v.* **de** [ˈ]. (2) to beat somebody in a game; *v.* **axiōūa** [ˈ. . . .].

xiē [↗] to mourn for; **ɔxi-ɔtī ɔfē n-ɔwu** [ˈ. . . . ↘. .] he is mourning for his dead "brother" (relative). **xiē-gbe** [ˈ] to mourn; to sit lonely and thinking of one's affliction; *cf.* **axiē** [ˈ. . .], **ixiēgbe** [ˈ. . . .].

xiē 1 [↗] (1) to move like a snake; **enyē xiē yo xiē re** [ˈ. ↗. ↗. .] the snake is moving here and there. (2) to twist (round); **ɔxiē ũ-obɔ** [ˈ. ↗. .] he twisted my hand (round); e.g. in order to bring me down on my knees.

xiē 2 [↗] to wipe; **xiē-ŋē** [↗. .] wipe it! **iy-ukpō xī-egbe** [ˈ. . . .] I took a cloth (towel) and rubbed myself. **xiē** [↗] **hī** [↘] **re** [ˈ] to wipe off; **xī-ūnwɔūɛ n-ɔr-uhuū-ēkpētī ni hī re** [ˈ. ↗. ↘. .] "wipe off the soup that is on (top of) that box!" (boxes are often used as tables).

xiē-gbe [ˈ. .]; *cf.* **xiē** [↗].

xiēxiēxiē [ˈ. .] winding; e.g. of a rope; used with the verb **ye** [ˈ]; *cf.* **xiē 2** [↗].

xio [↗] to break pieces of a kola-

nut off with one's finger-nails; this is always done when saying prayers to one's ancestors or any **εbo**; after the prayer, those pieces which have been collected in the palm of the hand, are blown upon (not necessary) and then thrown on the shrine.

x-īko [↗. .]; *cf.* **xiā** [↗].

xio [↗] to block a passage, or channel; to cork a bottle; **xio_uroɾ-ame na** [ˈ. . ↘. ↗. .] stop this gutter!

xirhixirhi [ˈ. . . .] (1) rushing, of people only (Egh. Hist.); **iŋā tula mu xiā xirhixirhi** [ˈ.] they were rushing along ("ran along rushingly"). (2) rapid, of speech; used with the verb **guā** [↗]; *cf.* Yor. **kitikiti** [ˈ. . . .].

xɔ [ˈ] to resemble; **ɔx-erha_e** [ˈ. . .] he resembles his father; **oko ni xɔ-tē ũɛ n-ɛr-owa** [ˈ. ↘. .] that fellow (oko is here a man known to the speaker as well as to the person spoken to) resembles my "brother" (relative) who is away (lit. "not at home").

xɔ 1 [↗] bad, i.e. useless; seems to be used with **eūi** [ˈ. ↘] only, even when men are spoken of; *v.* **dā** [ˈ] which means "of bad character"; **eūi xɔ ɔna xī** [ˈ. . . ↗. .] this is a useless thing; **eūi xɔ_uxī** [ˈ. . ↗. .] you are a naughty child, *cf.* the next item; possibly **eūi xɔ** is only a short relative sentence with the verb **xɔ**(?)

xɔ 2 [↗] to be harsh, severe; **uxɔ gbe** [ˈ. ↗. .] you are (always) severe. **x-ɔrhiō** [ˈ. .] to be ugly (of people's appearance) (the **ɔ** in **x-ɔ** is lengthened).

x-ɔrhiō [ˈ. .]; *cf.* **xɔ 2** [↗].

xō 1 [↗] to wage war; of individuals: to quarrel continuously,

while "to quarrel" (occasionally) is **gbīna** [·]; the town, etc. against which war is waged is the direct object of the verb. **xō** [↗] **mu_oto** [··] to conquer (also metaphorically used); **Obanosa xō_ūte mu_oto** [··↗···] **Obanosa** conquered **Ute** (near Akure); **ixō-ĩē mi-ōr-oto** [·↗···] I have conquered it (some difficulty or hardship) (**miē** [↗] instead of **mu** [·] is only used with a pronoun following). **xō_īhū** [··] to be jealous; **Osa nobua n-oxō_īhū mē xī** [·····] "I am a jealous God" (Akugbe). **xō 2** [↗] to be needed; **iyō n-amōmō xō ūē v-eyē ni** [·····↗↗] I needed (lent) money at that time; *v. ho* [↗].

xu [·] to drive (away); iterat.: **xulo** [·] to drive in different directions. **xu** [·] **kua** [·] to drive out; **oxul-īfā kua v-owa** [·····] he drove them out of the house.

xu_iwu [··] to hate (a word used by the older people); **oxu_iwu ūē** [····] he hates me; *v. mu_ohu* [··] which is not so strong a term, but is used with the above meaning by young people.

xua 1 (or **xwa**) [↗] to pinch; **oxua ūē** [··] he is pinching me; **anwa xua ū-obo** [·↗·] "tongs have pinched my hand": I pinched my hand with the tongs.

xua 2 [↗] used as second part of a verbal combination, with **si 1** [·] only.

xuaa [↗] to be heavy; **agba na xuaa** [·↗↗] this stool is heavy.

xue [↗] to touch faintly; **yexu-eyē n-oyez-ōūa xu** [····↘↘] don't touch it that it may not drive

us; e.g. a sleeping snake; **xuegbe** [··] to shake, move a little, e.g. in sleep; *v. tueye* [·].

xuē [·] to set a trap; **ya xū_īfi y-okpa n-or-ades-ode ni** [·····↗] who has set a trap on the track that is in the middle of that road?

xue [↗] (1) to take a bath. (2) to wash (oneself, i.e. the whole body), in **xuegbe** [··] (but **xue** [↗] **gbe** [·] means: "to wash oneself with a charm and kill (somebody)"); *v. ho* [↗] (for things, and also the hair); **kpe** [·] (for parts of the body, e.g. hands, feet). (3) to swim; **egua xue** [↗↗↗] he cannot swim.

xuē [↗] to cut the remnants of a farm-fire; **xuē-ūa na ese, rhuūda-y-omato** [·↗····↘] cut this place properly because it is not burnt well! *cf. exuē* [·↘].

xuēniē [·] to answer; **xuēn-iroro** [·↗] to answer without being called.

xuō [↗] to strip off the grains from the maize stalk (with the fingers); also to strip leaves from the mid-ribs.

xuōūi [·] to be ill; **uxuōūi ra** [·↘·] are you ill?

xurhu [·] to become thick, to be thick, of soup.

xuruxuruxuru [····] describes the walk of a cripple with his knees together, and his feet wide apart; used with the verb **xiā** [·].

xwarha [·] to thrash (somebody, with one's hands only); serves as iterative verb to **kiūi** [·]; **ixwarha_e** [·↘·] I thrashed him, or, I gave him several blows.

xwaɾaxwaɾa [····] rough; like a rasp, or unplastered mud-walls, or the fish **ekpalakpala** [...·]; used with the verbs **ye** [·] or **ɾu** [·]; *v.* **kpānɔkpānɔ** [....].

xwaxwa [·] to jostle one another (in a crowd); to be crowded; *cf.* **uxwaxwaũe** [··↘·]; *v.* **keke** [·].

xwāxwaāxwā [···] strict; **enya xwāxwaāxwā** [····] a strict promise.

xwerhe [·] (1) to be soft; **ɔxwerhe** [·↘] it is soft. (2) to soften, e.g. mud, fufu; **ɔxwerh-ɔe** [·↘] he is softening it; also **xwerhe** [·] (**ɾ**)**ua** [·] (both trans. and intrans.); **ɔxwerh-ɔɾ-ua** [··↗] he made it too soft, by adding too much water; *cf.* **xwerhe** [·].

xwerhe [·] (1) cool, not as cool as the degree indicated by **rhioɔ** [·]; **ɔfu re xwerhe** [····] it is cool. (2) gentle, mild (of character), also reduplicated, e.g. **ɔũa xwerhexwerhe ɔɾe o kpia na xĩ** [······↗·] lit. “a very mild man (it is) is this man”.

xwi [·] black; **ukpɔ ne xwi ɔna xĩ** [·····] this is a black cloth; **ɔũa ne xwi** [···] “black man”: African; *cf.* **xwixwi** [·].

xwi [↗] to lock (box or door); **yaxwi_ekpetĩ ni me** [↗·↗↘] go and lock that box for me!

xwiexwiexwi [···] undersized; of human beings, animals, or corn; used with the verb **ye** [·]; *cf.* **d-ixwiexwiɛɾi** [···].

xwiɪɾi [·] very black, apparently not as high a degree as **dũduũdũ** [···].

xwixwi [·] to be black; **ukpɔ na xwixwi** [·↗·] this cloth is black; *cf.* **xwi** [·].

ya **ɪ** [·] (1) to take (in the meaning of “to use for a certain purpose”); **ɔy-ɔpia ɾu_ɛ** [··↘] he did it with a matchet (lit. “took a matchet did it”); **ya_e ɾu_ɛ** [··↘] “take (it) to do it!” **ɔpia n-aya nwina** [····] “a matchet which is taken (used) to work”: a matchet for working; **ukeke n-aya gb-ēbe** [····] “a stick that is used to write”: “a writing-stick”: a pen. (2) to last (a certain time); **ɔgo na y-ɛɛ-ha, ɔkewu** [·····] this bottle lasted for three days before (lit. “and then”) it broke. (3) to cause; **ĩ-ỹya_e s-unu** [↗↘·] “it is he who caused it to happen”; **ĩ-ỹya ũe ɾu_ɛ** [↗···↘] “it is he who caused me to do it”; see below: **ya** [·] **nwina** [·]; **ya** [·] **re** [·]; *v.* also **zɛ** **ɪ** [·]. Combinations with verbs: **ya** [·] **d-egbe** (**dɛ** [·]) [·] to substitute somebody for oneself as a pawn or as a victim for a sacrifice. **ya** [·] **dido** [·] to lead astray by showing the wrong way, or, by giving false information about something; **ɔya ũe dido v-en-ɛũe** [·····↘] he gave me false information in (or about) this affair (*v.* also **gie** [↗] **ma** [↗], **bibi** [·], **gu** [·] **dido** [·], **gu** [·] **fi** [·] **dɔ** [·]). **ya** [·] **fi ohā** [·] to proclaim a woman or possibly an article as a present to the **ɔba**; this is mainly done when two people quarrel about something, and the weaker party sees that he cannot keep (or obtain) it in any case; but also when something “causes trouble” to its owner; it is also done e.g. by a father whose daughter is troublesome;

the **Ọba** does not refuse a present. (This action may also be taken in a similar way by giving something as a present to a "big" man.) **oy-en-oxuo fi ohã gi-oba** (gie [·]) [·...·] lit. "he took the woman (and) announced (her) as present to the **Ọba**". **ya gbe** [·] (imperat. of **ya** [·] **gbe** [·]) cry of encouragement for a wrestler: "knock him down!" or "throw him down!" (when the opponent is lifted from the ground) (Pidgin **le go** [·\]: let go!); *v.* **gbaɣaxada** [....]. **ya** [·] **hĩ egbe** [..] to cover oneself with something; **rhi-ukpõ ni n-uya hĩ egbe** [..↗↗...·] take that cloth to cover yourself with! **ya** [·] **ma** [↗] to forgive; **iya_e ma řuẽ** [·↗.↗] I forgave it you. **ya** [·] **m-egie** [·] (**ma** [·]) to appoint somebody to a title. **ya** [·] **na** [·] to present somebody with something ("to dash"); **y-eĩ me** [··] give me something ("dash me"). **ya** [·] **nwina** [·] to make somebody work. **ya** [·] **re** [·] to bring about (A. Biogr.). **ya** [·] **ta** [·] **re** [·] to repeat in one's second life an illness from which one has suffered during the preceding life; this is prevented by removing the presumed cause of the disease out of the body, e.g. in the case of a "cough" (consumption?), by removing a "bag containing a white milky substance" out from the abdomen; *v.* also **eve** [...]. **ya** [·] **we** [·] to allot something to somebody; **iy-euare n-uãrhirhimie v-eua hia w-uẽ** [·...↗...·↗] "I have taken food whichever you may

find there all (i.e. the food) allotted to you": I declare all the food you may find there to be yours. **ya** [·] **yi** [·] to believe; **iy-eu-uxare yi** [..↗↗] I believe what you have said; **a_ iy-eu-uxare yi** [·...↗↗\] what you have said cannot be believed; **oy-ude ũẽ yi** [·...·] he took my advice; *cf.* **iyayi** [···]; *v.* **omobe** [···]. **ya** [·] **y-εto** [·] to hope ("to put hope"). **ya** [·] **yi** [·] **obo** [·] to put a certain affair into somebody's hand, e.g. the revenge for an offence; **oy-εũ-ũřẽ y-ũ-obo** [·↗...·] he put his affair into my hand, i.e. he begged me to take it up. **ya** [·] **y-omõ** [·] to adopt as child; **oya_e y-omõ** [·↗.·] he adopted him. Combinations with nouns: **y-egbe** [·] **ko** [·] to put oneself under the protection of somebody; **y-eyo** [·] to give something (after a prayer) to a priest in order that he may give it to the god later on (also **mi-eyo** [··], from **mie** [↗]); *v.* **řu** [·]. **y-εto** [·] **řu** [·] to do something with cunning. **ya** [·] **ero** [·] (a) to provide lodging for somebody; **y-okpia na_ero** [·↗...·] give this man lodging! (b) to provide food for somebody. (c) (idiom., mostly used by old people) to throw away; **y-εř-ero** [..] throw it away! **ya** [·] **ike** [..] to support somebody; **oy-osi_ř-ike v-en-εzo** [·...·] he supported his friend in the lawsuit (also **rhi-yobo na** [↗...]). **ya** [·] **obo** [·] to help a man; **oy-erha ũ-obo** [·...·] he helped my father. **y-obo** [·] **tie** [↗] to beckon to somebody; **iy-obo**

yekuyeku [...] big; fat; of rats or pigs; also describing the walk of such animals; **ɔfẽ na xiã yekuyeku** [...] this rat is walking clumsily (because of its being fat); *v.* **ɛbete** [...].

yeyɛ [...] to be foolish; *v.* **kiza** [...].

yi 1 [...] a verb indicating the direction in which an action is performed; something like “to put into”, “to put in a certain place”; or simply “into”, “in”; **eke n-irhi-ɛɛ yi** [...] the place where I put it; **irhi-ɛɛ y-eua** [...] I put it there. **y-ɔ** [...] “in it”, e.g. **ɔkegbĩna wu y-ɔ** [...] “he fought and died in it”: he died while fighting (Egh. Hist.). **y-ihe** [...] “into the place”: instead; **irhi-ɔna y-ih-ɔɣ-ũũɛ n-ɔwiri** [...] I take this instead of mine which is lost.

yi 2 [...] to create; **Osa yi agbõ** [...] it was God (or Osa) who created the world; **uyiũɛ n-osa yi ɔ ɔɣ-igbogɛ nɔ** [...] “the creation (as) which Osa has created you, was one of a joke”, said e.g. when somebody has done a very stupid thing. **yi_ama** [...] (a) to make a mark (indicating ownership e.g.); (b) to wound. **y-uhi** [...] to make a law, or rule.

yi 3 [...] in **yi** [...] **ɛɔ** [...] to watch; to observe; **ɔy-ɛɛ-ɛɔ** [...] he observed him; **ama n-ɔya y-ɛɛ-ɛɛ-ɔna xĩ** [...] “this is the mark he has used to watch it” (e.g. a piece of his property, lest it be stolen).

yi 4 [...] a particle often used at the end of questions (but not necessarily), meaning possibly “be

fore”; **ukaɽu_ɛɛ yi** [...] have you done it before? *v.* **ɽa** [...].

yixɛɛ [...] describes the fall of a small fruit (e.g. avocado pears) and big leaves (for bigger fruit, *v.* **kpu** [...]); **ɔde yixɛɛ** [...] it fell, of a small fruit; *v.* **boɛɛ** [...].

yiɪ(yi) [...] describes the continuous flow of a liquid; *v.* **viɛ** [...].

yo 1 [...] (1) to go to a certain place; in the imperf. it expresses habitual action only; progressing action is expressed by **rie** [...]; **uy-eskuɽ(u) ɽa** [...] do you go to school? **ẽ, iyo** [...] yes, I go (i.e. usually); **iy-eua** [...], **iy-ɛɛ** (lit. “it”) [...] I went there; **iyɔ** [...] I am not going (as a refusal; viz. on an errand, etc.); (but: **irie** [...]) I am not going away). **yo** and **re** when added to a verb of motion express the idea of “to and fro”, e.g. **ɔxiã yo xiã re** [...] he is walking to and fro.

yo 2 [...] tall, not of human beings; **erhã na yo** [...] this tree is high.

yɔ [...] in **y-erhẽ** [...] to set fire (to farmland only; “to make fire in kitchen or sleeping-place” is **kok-erhẽ** [...]); **mu egbe n-ayay-erhẽ** [...] “get ready that we may go and set fire to the farm!”

yɔ [...] to fill gaps in a crop by a second sowing.

yɔ [...]; cf. **yi 1** [...].

yɔkɔɔ [...] big and fat; of birds, mostly fowls, and also of insects as e.g. mosquitos when full of blood; **ɔye yɔkɔɔ** [...] it is big and fat; cf. **yɔkɔyɔkɔ** [...].

yɔkɔyɔkɔ [...] describes the clumsy movement of very fat fowls; cf. **yɔkɔɔ** [...].

yɔɔ [.] describes a noise as of distant rainfall in the forest, or of a distant waterfall or rushing river; in the Benin Area only the **Oxuo** [.\] river rushes like that.

yɔyɔ [...] describes long falling hair, or a beard; cf. iyɔyɔ [...], ɔtɔmiyɔyɔ ['. . .].

yuo [ʃ] (1) to pull out. (2) to drop out; ɔyuo fua [.\ʃ] it is dropping out; cf. wie [ʃ]; wio [ʃ].

zã [ʃ] to speak ill of a man without just cause; to slander (the noun is ozã [...]); cf. zãzã [.].

zaya [.] (1) to scatter, also: zaya [.] (ɾ)ua [.]; zay-uherhẽ ni_uã [.\ʃ.\ʃ] scatter this firewood! (if the fire is not yet wanted). zay-iyɔ_a ['. . .] (ɾua) to squander money. (2) to be scattered; a curse: t-uɾazaya-a (ɾua [']) ['. . .] "may you be scattered!" i.e. all your belongings, etc.; cf. the next item.

zayazaya [....] describes the act of tearing something to pieces, and also women tearing each other's hair; cf. zaya ['], zãzã [.].

zaizai [...] describes a brisk and hurried kind of walk, like that of a man who does not want to waste time and e.g. talks to others while hurrying along; used with the verb xiã [.].

zama [.] to respect; izam-ɔũa hiehie [ʃ.\ʃ.\ʃ] I don't care for anybody; cf. Uzama [.](?).

z-aɾo [.]; cf. zɛ 2 [.].

zãzã [.] to scatter the contents of a box, etc., also to tear each other's hair, of fighting women;

ɣɛzãzã ũ-ũkpõ ['. . .] don't scatter my clothes! ɔzãzã-ɾ-eto ['. . .] she tore her hair; cf. zayazaya [....], zã [ʃ], zaya [.].

ze ['] (1) to be hard, stiff. (2) to be strong, powerful; ze v-udu [.] "to be strong at the heart": (a) to be courageous, v. dī ['] "to be bold". (b) to be obstinate; cf. izevudu [....].

z-edu [.]; cf. zɛ 4 [.].

zeyezeye ['. . .] very lean and weak, as a man recently recovered from illness; used with the verb ye [.]; v. nyiyẽ [.].

zɛ 1 ['] (1) to choose; to select; ɛbɔ z-ɔ [.\] "is an ɛbɔ choosing you?" viz. as priest; said if somebody suddenly becomes excited and moves like someone drunk or mad, such as people do when entered by a spirit; (also z-ɛbɔ [.]) ;iya-ɾe nɛ, eɾ-inaz-ɔɣ-ɔe nɛ [.\ʃ.\ʃ.\ʃ.\ʃ] I shared it (already), and then I selected his own (share) and gave (it) him. (2) to take out; iɾaz-ema v-odo ['. . .] I am going to take fufu out of the mortar; iɾaz-ema y-ɔkpã (yi [']) ['. . .] I am going to put fufu on a wooden plate ("take fufu out and put on"); or iɾay-ɔkpã z-ema (ya [']) ['. . .] I am going to take a wooden plate to put fufu (sc. "on"), i.e. out of the mortar. (3) to cause (v. ya 1 [']), used with following iye [.] or a construction with -na-; ɿ-ɔzɛ-ɣ-ɔs-unu [ʃ'. . .] it is he who caused that it happened; v. also (e)v- 3. Combined with verbs: zɛ ['] ba [ʃ] to take more of a certain thing than accorded or allowed; ɔzɛ ba_isawewɛ n-iya nɛ ['. . . . \] he has taken more of

the groundnut than what I allowed (lit. "took gave") him (the **ba** is low here, not falling); *v.* **zε** [·] **yi** [·]. **zε** [·] **hĩ** [↘] to take (a certain amount) away from something (e.g. grains, or gari); **ɔzε** **hĩ-gaɽi** **ni** [···↗] (look) he is taking out of that gari! **zε** [·] **kua** [·] to take something out and throw it away; **ɔxɔxɔ** **z-ize** **n-ɔfua** **na** **kua** [····↗] "the fowl took these crawfish and threw them away": i.e. scratched some away and made them thereby useless. **zε** [·] **lele** [·] "to choose (and) follow": to be next of kin, or in rank, to somebody; **m-ɔɽ-en-ɔzε** **lel-en-uxa** **ni** [...·...↗↗] lit. "it is I who chooses follows that (one) whom you are (or, were) speaking of": I am next to the man you were speaking of. **zε** [·] **ta** [·] "to guess say": to spread rumours; *cf.* **ɔzεta** [··]. **zε** [·] **yi** [·] same as **zε** [·] **ba** [↗]. **zε** [·] **y-ɔ** [↘] (a) same as **zε** [·] **ba** [↗], but **y-ɔ** [↘] implies an object which has already been mentioned: "to take more of it." (b) to take heed of something; also in **ɔzε** **y-ɔũ-ẽũε** [···] he is minding my word. Combined with nouns: **z-abɔ** [·] to do something quickly, *v.* also **giεgiε** [↗·]. **z-abɔ** **ɣaxiã** **n-urherhere** [·····] "go quickly that you may come in time!" **z-abɔ** **ɽu_ε** [··↘] do it quickly! Idiom.: **z-ak-ĩhã** [··] lit. "to bring out the tooth in the wrong direction": to be irritated, of otherwise peaceful people, e.g. by mockery; also of animals when attacked or wounded; the

more ordinary expression is **ohu m-obɔ mu_ẽ** [...··↘] "anger seizes him strongly". **z-axɔwa** [··] to choose as substitute. **z-azε** [··] to pay a fee to a "doctor" or somebody who has taken care of a man; **z-en-azε** [·↘] pay the fee! **z-ebaya** [·↘] to be out of control; to be restive; **εsĩ na z-ebaya** [···↘] this horse is troublesome, uncontrollable; **okɔ na z-ebaya** [··↘] the canoe is out of control (e.g. in a strong current). **εki z-ebaya** [...↘] there is a slump in the market; **z-en-unu** [··] to state one's case (in the Bini with a following possessive pronoun; this combination belongs perhaps to **zε** 4) also **gwi_en-unu_ẽĩẽ** [...··]; **zε** [·] **unu** [·] in the idiom: **ɔmɔ z-ɔɽ-unu** [···] "the child chose his mouth": he (or she) had a child several times, but it always died ("never stayed"). **z-eto** [·] to shave (hair); **lahɔ, doz-ɔũ-eto** [·↗·] please, come and shave my hair! (**gb-eto** [·] is "to cut hair with scissors") **z-εgbele** [··] to commit suicide by hanging oneself. **z-εtĩ** [·] to oppose; to contradict; **ɔz-ɔũ-ẽtĩ** [··] he opposed me. **z-etu** [·] to shave (beard). **z-idase** [··] to play naughty tricks, of boys; **ɔz-idase** **gbe** [···] he is naughty. **z-idũna** [·↘] "to play magic tricks", i.e. to vanish, or to transform things (but "to transform oneself" is **xiã** [↗]); it is also used of conjuring tricks, as e.g. in **ɔz-idũna** **y-ɔka** **x-ĩnya** [·↘↗··] he is playing tricks, turning corn into yam (**xiã** [↗]). **z-igie** [·] to select the best (used

by old people); **v-u-az-igie** *ba*, **z-ɔkpa** (or **rhi-ɔkpa** [··]) **v-ɔ** [·↗·↗·↗·↘] “what are you picking (for the best) for, take one among them!” **z-igwɛ** [·] to give presents, of a wife to her husband, or of a man to his superior chief, *v. hĩ_oha* [··], *imuohã* [...]. **z-iyo** [··] (a) to cut teeth, of a small child; (b) to pay money, as a fine, or when blackmailed; but *v. ha z* [↗] (for a debt); **ɔz-iyɔ y-amioũaũɛ** [···↘·] he payed money for adultery. **zɛ** [·] **iyɔ** [··] to fine (or blackmail) somebody; **iz-ɔɾ-iyɔ** [···] I fined him. **z-ihĩ** [·↘] to blow one's nose. **z-obo** [·] lit. “to take out hand”: to give up; to cease; **ɔz-obo v-inwina** [····] he has ceased working; **ɔz-ɔɾ-obo** [···] he gave it up. Idiom.: **z-ukpɔ_obo** [···] lit. “to give up (wearing a) cloth”: to die (*v. ɔxwaɛ* song 7). **z-ogie** [·] “to take out laughter”: (a) to joke; (b) to cause laughter; to be ridiculous; **amaɾu egbe z-ogie** [····↘] “one does not do each other to cause laughter”: the things you do to each other are no matter for laughing. Idiom.: **az-ogie z-ɛũata** [···↘·] as a matter of fact: lit. “we joke and say the truth” which means perhaps “though it seems a joke it is true”. The more modern expression is **v-od-ɛũata** [·↘·] lit. “on the road of truth”. **z-okeke** [··] to make false excuses; **uya yi-y-Ozo z-okeke ɾa** [·····] do you believe that Ojo makes false excuses? **z-oko** [·] to pay a fine (but not in money); *cf. oko* [...]. **z-otu** [·]

to divide up in working gangs; **waz-otu n-uwa rherheru_ɛ** [···↗··↘] “divide yourselves in gangs that you may do it in time!” **z-owɛ** [·] to step. **z-ɔkã** [·] to shout (at somebody); to speak harshly; **ɔz-ɔkã da ũɛ** (*da* [↗]) [····] he is (always) shouting at me (but “to shout to somebody” is *da* [·] **tie** [↗]). **z-ɔrhɔ** [·] to purify oneself from being a widow. **z-ɔxi-aɾo** [···] lit. “to have a strong eye(?)”: to make a pretence of strength or power, in order to obtain something. **z-unu** [·] “to choose mouth”: to be squeamish about one's food, *cf. izunu* [...]. **z-uwu** [·] “to choose death”: to commit suicide, *v. z-ɛgbele* [···]. (3) to send; **iz-ɔũa bu_ɛɾe** [·↘··] I sent a man to meet him.

zɛ 2 [·] to be proud (in a good sense).

z-aɾo [·] to be severe; **iz-aɾo mu_ɛ, ɔkeyaxiã** [···↘···] I was severe with him, and then he went.

zɛ 3 [·] an auxiliary verb indicating that the main action is performed or has been performed for some time. **zɛ** [·] **kpɛɛ** [↗] (to be) soon; **iyas-odo v-azɛkpɛɛ** [···↗·↗] I shall arrive there soon; lit. “when it has lasted some time”.

zɛ 4 [·] to speak a certain language; **ɔz-ɛdo** [··] he speaks Bini (or [··] e.g. when hearing a foreigner suddenly speaking Bini); **ɔz-uhobo** [···] he speaks Sobo. **z-edu** [·] to interpret; **edu n-ɔzɛ ma gbe** [···↗·] the interpretation (which he performs) is very good.

zɛ ve [··] as; according to; **maɾu_ɛ zɛ v-en-uxaɾe** [·↗···↗·] we did it as you said; *cf. zɛɛ* [··].

zɛbi [·] to be guilty; **ɔzɛbi** [··] he is guilty; *cf.* Yor. **jɛbi** [··].

zɛɛ [·] (1) exactly; **eriɔ ye zɛɛ** [···] it is exactly so. (2) quietly; intensifies **sɛ** [·] **rae** [↗] “to leave alone”; **s-ɔ(e) rae zɛɛ v-en-ixe rɛ na** [↘↗···↗] lit. “leave him alone as I am looking at you now”, i.e. something like: can’t you see that I am angry? leave him alone! *cf.* **zɛ ve** [··].

zɛɣɛzɛɣɛ [....] loose; shaking, e.g. of a tooth, or rafters in the roof-construction of a house; used with the verb **ɾu** [·]; **ɔɾu zɛɣɛzɛɣɛ** [·....] it shakes.

zɛzɛzɛ [...] trembling; violent, esp. with fear; stronger than that described by **hiyahiya** [....]; **zɛzɛzɛ** is mostly used with the verb **gwo** [·].

zĩ [↗] to bear; to endure; also **zĩ_egbe** [··]; **ɔzĩ_egb-ɛɾe** [··↗] he endured it.

ziẽ [↗] (1) to get hold of something to which one is not entitled, but with the intention of using it exclusively (“by force”). (2) to stamp the ground, or to beat the soil with a stick round a pole newly rammed-in in order to fix it. **zĩ-ãɾo** [··] **yi** [·] to look carefully at (something); to scrutinize.

ziẽziẽ [·] to force into; **ɔziẽzi-ũkpõ y-uwɛɾe** [....↗↗] he is forcing the cloth into it (e.g. a box); *cf.* **ziẽ** [↗].

ziga [·] to try; *v.* **hia 2** [↗]; **ɔziga ɾu_ɛ** [···↘] he tried to do it; *cf.* **zigala 2** [··].

zigala 1 [··] to fly; of butterflies; very idiomatic, used only by old people (the existence of this word was doubted by A.); *cf.* **ziga** [·].

zigala 2 [··] to try hard; to strive, same as **hia 2** [↗]; occur in a certain song; *cf.* **ziga** [·].

ziɣaɾakpaziɣaɾakpa [.....] describes the walk of a man suffering from rheumatism, lumbago, or any complaint concerning the hips, i.e. a sort of walk with the legs a little apart and a careful movement of the hips; used with the verb **xiã** [·] **zixirhi** [...] to be firm, solid; e.g. of trees.

zo 1 [↗] (1) to germinate; to shoot up; **eũi_oko na zoɾ-ɛsɛs** [··↗↗··] this seed has come up well. (2) to pick out, with a pointed instrument, or with the finger-nail (also **zo** [↗] **fua** [·]); **zo_akõ** [··] to pick one’s teeth, with a pin, or the quill of a broom. Iterat. **zolo** [·] **ku** [·] to pull or pick many things out of a heap, or out of a mass of things which are pasted together, by means of something pointed, e.g. one’s finger-nail but *v.* **yuo** [↗] “to get hold of part of a plant and pull it out”; **zol-en-ɔgbɛhũ ku v-ɔka ni** [····↗·] pick the useless (scil. ears, or grains) ones out of that corn! (**fua** cannot be used with **zolo**.)

zo 2 [↗] in **zo_ese** (or **zɛ_ese** [··]) to perform a sacrifice ordered by an oracle or any prediction in order to “pacify” for some offence, especially adultery (by the husband of the guilty wife); **ese n-azo** [....↗] performing the “pacification sacrifice”. The powers to be pacified are **Erha** [··], **Osũ** [·] and **Ogũ** [·]; but **ɔĩõmila** [··] priests pacify their wives’ adul-

tery besides at the shrines of **Ḑĩḑmila** [˙...], **Esu** [...] and **Oṛiole** [˙˙]. If the husband has no **Erha** [˙˙] himself, i.e. if he is a junior son, his eldest brother must perform the **ese** [...]. In case the senior brother dislikes his junior brother or the culprit woman, he sends for the **ɔka_εgbɛ** [˙˙˘], the head of the sib who will insist on all the amount paid by the paramour (or damages) being used for the sacrifice as well as the money received by the woman (as a present); then the husband cannot keep any of the money paid to him by the paramour as he would otherwise do, esp. as the **ɔka_εgbɛ** comes accompanied by other elders of the sib, and must be entertained.

zuã [↗] to watch a man eating, in the hope of obtaining food (or usually some more food) by this silent appeal; *cf.* **uzuãũε** [˙˘˙˙].

z-uɣu [˙˙] to trouble (of stomach only); **εko z-uɣu ũε** [˙˘˙˙˙˙] "stomach is troubling me": I have indigestion; *cf.* **t-uɣu** [˙˙], **l-uɣu** [˙˙].

zuɔzuɔ [.....] describes the walk of a man, as it were, afraid of hitting against something though there is nothing to be afraid of, of "people not bright in movement"; possibly "slouching" is the nearest adequate term; used with the verb **xiã** [˙˙].

zuzuzu [˙˙˙˙] describes a smell like that of a dead animal; used with the verb **wia** [↗]; *v.* **hũhũhũ** [˙˙˙˙].